ODD FELLOWS' TEXT-BOOK

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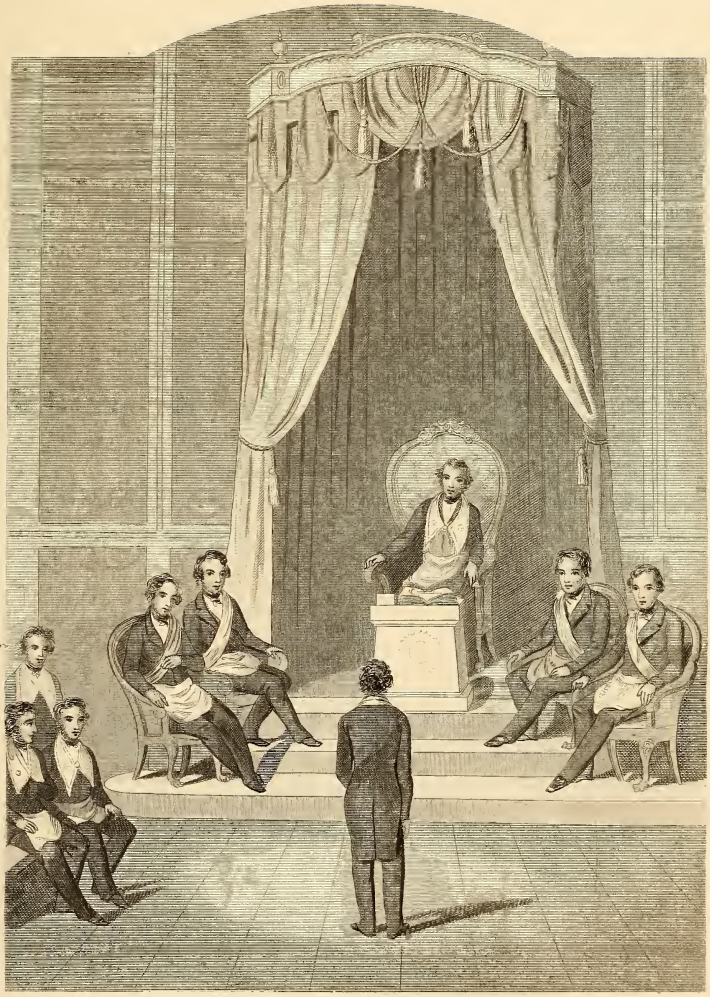
In witness whereof we have hereunto set our hands and affixed the Seal of our _____ this _____ day of _____ 18__

_____ N.G.

_____ Sec.

Schuyler Colfax



REVISED EDITION, 1867.

THE

ODD-FELLOWS' TEXT-BOOK AND MANUAL.

AN ELUCIDATION OF

THE THEORY OF ODD-FELLOWSHIP;

EMBRACING

A DETAIL OF THE ORDER IN ALL ITS BRANCHES;

WITH

FORMS, CEREMONIES, FUNERAL SERVICES, AND ODES WITH MUSIC, FOR EVERY OCCASION, AND A MANUAL OF PRACTICE FOR THE GUIDANCE OF OFFICERS AND LODGES, TOGETHER WITH AN ALPHABETICAL TABLE OF PROPER BIBLICAL NAMES AND THEIR SIGNIFICATION.

BY

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PREFACE

TO THE ELEVENTH EDITION.

THE rapid sale of every previous edition of this work, and the continued demand for it, is the best evidence the publishers can have of its appreciation by the members of the fraternity it was designed to serve.

While the "ODD-FELLOWS' TEXT-BOOK" contains all the information needful for thoroughly understanding the principles of the "Order," and for conducting the business of a Lodge from its inception, it is unlike some others of its kind, in containing nothing objectionable to the most fastidious sticklers against the publication of *books* relating to Odd-Fellowship. It is a book that may be profitably read by any member of every family: it portrays the work and the principles of the institution so faithfully in its true character of benevolence, that it has largely aided Odd-Fellowship in winning the approbation of every philanthropist who has learned its objects and its principles,—in thousands of instances from this same work.

To make the "ODD-FELLOWS' TEXT-BOOK" what its name purports, the publishers have had the work

thoroughly revised, to render it in *accordance with the requirements* of the GRAND LODGE of the UNITED STATES, down to the end of its last Communication at BALTIMORE IN SEPTEMBER, 1866; and from the warmly expressed approbation of distinguished and active members of the Order, as to the carefulness with which this edition has been revised, the publishers confidently offer it as the most perfect work on Odd-Fellowship heretofore published, and the best calculated to develop correct views of the true design of this benevolent, prosperous, and noble organization.

PHILADELPHIA, January, 1867.

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INTRODUCTION

TO THE TENTH EDITION.

THE Order of Odd-Fellows is the largest secret association of the age. It has done, and is still doing, more real service in the cause of humanity than all other similar fraternities. It is in fact, if we except the ancient and sublime Order of Masonry, the best human institution ever devised. Its extraordinary success has proved this assertion; for it has been literally as the grain of mustard-seed that was planted, from which has grown the tree whose branches now overshadow the land, and whose fruits are everywhere seen in the good it dispenses among mankind. From town to town, from city to city, from state to state, has this Order spread, and thousands upon thousands of the best men of our nation have been gathered to its folds. Wherever its banner has been unfurled, hundreds have flocked to it, and wherever its principles have been promulgated, the virtuous and the good have embraced them. Its march has, indeed, been

that of a conqueror, though joy and happiness, instead of sorrow and misery, have followed in its train. Virtue and morality have gone with it, and vice and iniquity have been rebuked by it. The hand of its benevolence and charity has been extended to succor the needy and to dry up the tear of the afflicted. The widow in her solitude has called down blessings upon it, and the orphan has learned in gratitude to speak its praise. "Hand hath been linked with hand in its Friendship, heart hath bounded unto heart in its Love, and error and superstition have fallen before its Truth."

Nor have its advantages been confined to this Union. Many of its members, having realized its power for good at home, have carried it with them to other places, and introduced its blessings among the inhabitants of the islands of the sea. At Honolulu, for instance, in the Sandwich Islands, the missionaries of Odd-Fellowship have established the Order; and a recent appeal to the Lodges of the States for the purpose of aiding it in those islands, has met with a universal response, that does honor to the *heart* of the fraternity. Grand Secretary RIDGELY, who was instructed by the late Grand Lodge of the United States to make the appeal, informs us that this response is such as to cheer the soul of every brother, and to make him proud of this glorious association.

The importance of this Society is becoming more and more appreciated. Persons, in every place, hearing

of its rapid progress, and seeing the influence for good it is exerting in communities, are inquiring into its history and character. Its members are asking to be made better acquainted with it: they are seeking for light on a variety of subjects connected with the institution. "What is Odd-Fellowship?" is the general inquiry. Let us know its origin, its advancement, its laws and usages. Give us such information on the subject as may, without any violation of the obligations we have taken, be presented to our wives, our children, our friends. We desire that all shall know, as we have been taught, its excellence.

To answer this very general demand, this book was written. Other works, the periodicals of the Order, have circulated widely and defended and explained the cause ably; but a *Text-book*, that should embrace, in a convenient form, all the information desirable, was still wanting. Influential members of the Lodges in various sections suggested the idea to the publishers of this volume. The evidence of its entire success is found in the fact that twenty-five thousand copies have been sold, while the demand daily increases.

The work has been carefully revised by the author, and several important additions, required by the progress of the fraternity, have been made. Among these, the new and beautiful "Degree of Rebekah" has been judiciously explained, and all proper information relative thereto presented.

The embellishments, which have been engraved anew on steel, in Mr. ILLMAN'S best style, are a prominent feature of the work. They are considered by good judges to be the best pictures ever presented in an Odd-Fellows' book.

P. DONALDSON.

PHILADELPHIA, 10th August, 1853.

SCHUYLER COLFAX,

THE AUTHOR OF THE DEGREE OF REBEKAH.

SCHUYLER COLFAX was born in the city of New York, on the 23d of March, 1823. He is descended from General Schuyler and Captain Colfax, both Revolutionary soldiers, and is also connected with the Delameters and Vrooms, of New Jersey. At the age of thirteen he removed to Indiana, where he served an apprenticeship to the printing business, and later in life he became editor and publisher of the "St. Joseph's Valley Register," published at South Bend. He was an influential member of the old Whig party until its disruption, when he joined the Republican party, of which he became at once an acknowledged leader. In 1854 he was elected to Congress, and has been successively returned by increased majorities. In 1863 he was selected as the Republican candidate for Speaker of the House of Representatives, and was elected by a majority of eighteen votes. In 1865 and 1867 he was re-elected Speaker, a position he continues to fill with dignity and impartiality.

In personal appearance he is below the medium height, has dark eyes and hair, and a large forehead. He is a fluent speaker, distinct in his utterance, and

impressive in manner. In his social intercourse he is courteous and affable to all who approach him.

We are unable to state the precise date at which Brother COLFAX became a member of the Fraternity of Odd-Fellows; but we have reason to suppose that he was initiated some time in the year 1846. The Lodge at South Bend, Indiana, where he was received, was organized in that year. Neither do we know the times when he served in the subordinate offices and as the N. G. of his Lodge. We have ascertained, from the records of the Grand Lodge and Grand Encampment of Indiana, that in July, 1849, he was received a member of those bodies at Indianapolis; and that on the very day of his initiation therein he was elected from the latter a representative to the Grand Lodge of the United States. During his term of office in the National Grand Lodge, he was emphatically a working man; and, though he made no effort to signalize himself by speechifying, he was speedily before the representatives as a prominent member.

At the session of the Grand Lodge of the United States, held in Cincinnati, O., in September, 1850, Grand Rep. Colfax, with P. G. Sire Kennedy, of New York, and Judge Larue, of New Orleans, as associates, was appointed, by Grand-Sire Griffin, the chairman of the legislative committee. Previously, Brother Colfax had suggested his idea of the *Ladies' Degree.* This, which was of course referred to the legislative committee, was negatived by the majority of that trio; and Rep. Colfax made a sensible and ingenious minority report in favor of the Degree, showing the reasons why he deemed it

expedient. The Grand Lodge of the State he represented had passed the first resolution in favor of such a Degree that had ever been adopted in the Order, and Brother C., in urging its passage, seconded the earnest wish of his constituents. The records show that this minority report of Brother Colfax prevailed; that it was adopted by a majority of twelve; and that the mover was appointed chairman of the committee to prepare the Degree. In September, 1851, he reported the *Degree of Rebekah*, which, after some discussion, was adopted by a respectable majority.

The new Degree encountered on the floor of the Grand Lodge a warm but honest opposition. It was contended that there was no necessity for such an addition,—that it was a dangerous innovation,—that the building of Odd-Fellowship was already completely finished, and the cap-stone laid. Some, also, desired that final action should be deferred, in order that the subject might be referred to the Lodges for consideration. The friends of the Degree, however, prevailed over all amendments, and it was finally passed, and became a portion of the work of the Order.

In the period which has elapsed since its introduction, this Degree has accomplished for the Order more than was claimed for it by its early advocates; and many of those who opposed it, convinced by the universal favor with which it has been received, have become its warmest advocates and most earnest supporters.

The *Degree of Rebekah*, which has now been in operation since January, 1852, has already won the approval and admiration of the Fraternity. The Odd-Fellows'

press, without a single exception, has endorsed it as one of the best and most desirable improvements of the Order. Thousands of ladies have already availed themselves of its privileges, and thousands more are ready to receive them. It is chaste, beautifully written, and admirably adapted to the object it designs to effect. Brother Colfax deserves, as he has received, the sincere thanks of the Fraternity for this ornament to the building which our fathers framed.

The frontispiece which adorns the present volume was engraved by Mr. Samuel Sartain, from a recent photograph. That it is a faithful likeness of one of our most distinguished members, the following letter testifies:—

"WASHINGTON, D.C., Feb. 2, 1867.

"Messrs. Moss & Co., Philadelphia.

"DEAR SIRS:—The engraving you send me is the most lifelike I have ever seen. If I had been with Mr. Sartain when he engraved it, he could not have made the likeness more striking.

"Yours, truly,

"SCHUYLER COLFAX."

THE

ODD-FELLOWS' TEXT-BOOK.

THE HISTORY AND TENDENCY OF ODD-FELLOWSHIP.

CHAPTER I.

GENERAL REMARKS—OUR MYSTERIES—ORIGIN OF THE ORDER—HISTORY—ANTIQUITY.

As love and regard grow out of contact and communion, so, by an unalterable law of our moral constitution, men naturally behold with indifference, if not with aversion and prejudice, objects which seem to hold no sympathy with them, and from whose concerns they are shut out, as it were, by a wall. These influences it is our duty to our Order as far as possible to remove: moreover, we owe an explanation to society at large; for wherever the conventional compact exists, men are deeply interested in any organization which is formed, or any principle which is agitated among them, as ultimately it must have a good or evil bearing upon themselves. We declare, then, at once, that the whole scope and object of our association is to make its members wiser and better men,—by the equality and condition which it supposes, to break down and soften the arrogance and selfishness of the human heart—to subdue the asperities of sects and

parties — to inculcate charity and brotherly love — to strengthen and invigorate all the relations in which man can be contemplated, toward himself, his family, his neighbor, his country, his God. And to these ends our institution appeals directly to his social, the strongest of all man's instincts. We are simply a society for mutual improvement in virtue, religion, and sound morals; and for the practice of a judicious, well-directed, and efficient charity. We bring to the aid of this honorable pursuit the principle of social combination; the same principle of activity and energy which has been applied to all pursuits, whether industrial or moral. It is the remark of an acute and philosophical observer, that the "political associations which exist in the United States are only a single feature in the midst of the immense assemblage of associations in that country. . . . . Americans of all ages, all conditions, and all dispositions, constantly form associations. They have not only commercial and manufacturing companies, in which all take part, but associations of all other kinds, religious, moral, serious, beneficial, etc. If it be proposed to advance some truth, or to foster some feeling, by the encouragement of a great example, they form a society." These reflections evince the strong necessity of moral, as well as other combinations, to advance the great cause of human improvement; and even were Odd-Fellowship a thing of yesterday, we might derive from them a sanction for the institution we are seeking to enlarge and perpetuate.

Our "mysteries" are objected to by some, who would confound us in this respect with those secret associations which, at various eras, have scourged the

world: yet our reasons for adopting them seem to us simple and satisfactory: for our "mystic signs," without the medium of a common language, bind in their golden chain the tongues and tribes of all the earth. They are a safeguard against intrusion, and a protection from the imposition of the depraved and abandoned. They may make our connection more intimate and prevent our labors from being regarded with the indifference which familiarity always begets. In every age of the world we may trace institutions, whether formed for mutual protection, or the prosecution of some useful branch of knowledge, to whose proceedings the broad seal of secrecy has been affixed, the better to shield their labors from the ravages of prejudice and ignorance. Thus, in the infancy of Science, her votaries bound themselves by a solemn vow to reveal to none but the initiated her nascent glories; and Religion, throwing around the laboratory of Science and Art her solemn sanctions, seized the mystic union of Mind as an agent in enforcing the morals of her creed. Dark and unsatisfying as those teachings were, they tended to impart that regard for moral association which would present motives for perseverance in the acquisition of useful knowledge. In this early age of the world and under these auspices, it is said, was laid the foundation-stone of the celebrated "*Eleusynian Mysteries*," about which so much has been said, and so little is really known: and, though we admit their subsequent perversion to the worst purposes, in that primitive age, they embodied the perfection of the moral code then known. At the period referred to, and for ages subsequent, Egypt was the seat of science; and the learned of every nation crowded her

temples, and sought admission to her mysteries — for in them alone were the undimmed beauties of knowledge permitted to shine. Homer, Lycurgus, Plato, Thales, Euclid, and a long roll of remembered names, were initiated by the Egyptian priests, and returned home laden with the wisdom which the world then possessed. A branch of this institution was transplanted into Greece, by the Egyptian Cecrops, the founder of Athens; and into Judea, doubtless by those wise men who built the temple of Solomon; and thus by degrees the mysteries passed into most of the Eastern nations, and thence into other countries. Some have charged the excesses of the feasts of Bacchus, and the other abominable rites of heathenism, to this association. They were in no manner connected with them, but were the result of vile imitations, of which, at this distant day, we can form no proper conception. Following in the line of history, through all subsequent periods, we perceive similar associations, modified by time and the religious customs of the countries in which they existed, no doubt shoots of the luxuriant stem that flourished in the nursery of young Science. The "*Dionysian Artificers*," "*Essenes*," "*Kasadeans*," "*Fraternity of Builders*," and, finally, the "*Fraternity of Ancient York Masons*,"—all these are only modifications through which the principle of secret social union has passed down to us from antiquity. We refer to these societies, because the record of their existence is more clear and distinct than that of many others whose memory is lost in oblivion. In truth, the mementoes of the principle of secret association are impressed upon our very language in various forms. Thus, not to go farther, we hear, as a

common expression, of the *mystery* of particular trades, in which the master binds himself to instruct his apprentice; by which we are distinctly referred to the fact in the history of modern Europe, that when Art began her infant struggles against feudal oppression, her first acquisitions were fenced in and protected by the bonds of mystic union. Her accomplishments were mysteries to which the initiated only advanced by degrees, and under the solemn compact to preserve them inviolate. By these aids did she, with her handmaid Commerce, contribute to raise a noble fabric of English civilization, which has braved the storms of a thousand years. The societies of the ancient Druids furnish another example of the force of the social principle. They, too, had their temples of mystic science, the humanizing influence of which probably preserved their history from the stain of human sacrifice: and, even among the aborigines of our own continent, small, select compacts are said to exist, bound by the seal of secrecy, who communicate by signs, and insist that their societies have existed from eternity. The most interesting of these is found among the Iroquois; it consists of five Oneidas, two Cuayagas, two Saint Regis, and six Senecas. It is thus avouched, that the natural, as well as the civilized man, seeks a more intimate and endearing connection with his fellow than is secured by the common usages of society. Let it not be objected, that to secret associations may be ascribed frauds, iniquities, and oppressions, the darkest that stain the page of history. Thus, we have not forgotten the "*Rosa Croix*," or "*Brothers of Exalted Dew*," the "*Carbonari of Italy*," or the "*German Illuminati*,"—wretches who paled the very cheek of

night with their atrocities; nor the Thugs of India, more recently discovered, where the bond of union was cemented with human blood—among whom murder and robbery were accounted degrees of honor, and who for centuries had been applying the knot and cord to their victims indiscriminately, and without discovery or suspicion. Let it be remembered that these societies were really *secret* in their character: that the members were unknown; that their places of meeting were concealed; their purposes infamous: we might as well conclude all government unjust and oppressive, because the despotism of the Old World deprived men of their inalienable rights, as to charge a sound system of moral union with the vices and evils of corrupt association.

With regard to the origin of Odd-Fellowship, we claim for it a high antiquity. At a meeting of brethren, held in the Greenock district, Scotland, in 1840, Brother Cooper, a gentleman fully conversant with his subject, remarked that our Order was first established by the Roman soldiers, in camp, during the reign of Nero, in the year 55. "At that time," says Brother Cooper, "they were called *Fellow-Citizens;* and the present name was given by Titus Cæsar, in the year 79, from the singularity of their notions, and from their knowing each other by night or by day; and from their fidelity to him and their country, he not only gave them the name of *Odd Fellows*, but at the same time, as a pledge of friendship, presented them with a dispensation, engraved on a plate of gold, bearing different emblems—such as the sun, moon, stars, the lamb, the lion, the dove, and other emblems of mortality."

The first accounts of the Order being spread in other countries are in the fifth century, when it was established in the Spanish dominions; and in the sixth century, by King Henry, in Portugal. In the twelfth century it was established in France; and afterward by John de Neville in England, attended by five knights from France, who formed a "*Loyal Grand Lodge of Honor*" in London, which remained until the eighteenth century (in the reign of George III.), when a part of them began to form themselves into a Union;* and a portion of these remain up to this day. The Lodges which have arisen from these several organizations are numerous throughout the world, and have been called, at different periods, by the names of the "*Loyal Ancient Odd-Fellows*," the "*Union Odd-Fellows*," and the "*Manchester Unity Odd-Fellows.*" This last is of more recent date, and there is no doubt of its emanation from the original sources above-named. Its first introduction into Manchester was about the year 1800, by a few individuals from the "Union" in London, who formed themselves into a Lodge, and continued in connection with the "Union" Order for a time, when some differences caused a separation, and the Association declared itself *independent;* hence we now have the "*Independent Order of Odd-Fellows.*" —They have kept their word—"independent" they have been since this "difference:" and they have progressed in number, in talent, and in respectability; at this moment the banner of Odd-Fellowship proudly floats in many a clime, waving over the ruins of pov-

* It is due to truth and candor to remark, that there is no doubt the earlier Lodges of Odd-Fellows in England were of a *convivial* character.

erty and sadness. The genius of benevolence may be seen pointing the way where sorrow may be solaced, and poverty ameliorated. Observe the immense number of Odd-Fellows in Great Britain, in the United States, in Holland, Germany, Spain, and even in New South Wales, Gibraltar, and Malta: in short, from the burning rays of the torrid to the cheerless sky of the frigid zone, and in "the islands of the seas," an Odd-Fellow may find a *brother*. Witness the Fraternity in California, as an example of the beneficent purposes of the Odd-Fellows. What have they *not* done for the poor, the friendless, the sick, and the distressed? How many, who have gone hence with high hopes and fair prospects — who expected to bring from the "land of promise" the golden substance that was, in their own hopeful imagination, to make them for ever invulnerable (pecuniarily) to the numerous "ills that flesh is heir to," but had fallen, half-way between their starting-point and their goal — have been raised from wretchedness by the kindly offices and sympathy of the Odd-Fellow, and restored to the home which they abandoned for what proved, to them, truly an *ignis fatuus!* Yet these are by no means solitary examples. The history of Odd-Fellowship is full of similar acts.

But, with all due respect for Brother Cooper's interesting statement, concerning the origin of the Order, we must be permitted to remark, that, while we will not deny its authenticity, we have very little concern in regard to the antiquity of Odd-Fellowship. We are for *principles*, rather than *dates*, and more disposed to inquire what the Order is, than when it originated. There is a disposition in many minds to view with a

kind of sacredness that which bears the stamp of antiquity. Forgetting that

"The Old yields always to the New,"

they often honor and revere systems and institutions, simply because they are "ancient." We are free to say — even though the assertion may subject us to the charge of heterodoxy — that in our view Odd-Fellowship would be no better, as a Fraternity simply, if it were as old as the bow of heaven, or the everlasting hills. We contend that the principles on which it is founded, the objects it has in view, and the good influences that it exerts among men, are matters much more important than its "venerable age." Why should we glorify the past? Let us for a moment consider this matter. What has man accomplished in modern days, which man in ancient times never dreamed of attempting! There is no more of the subtle, indefinable *light* now than there was when the Almighty created it; but neither the wise Babel-builders, nor Diana's craftsmen, nor the Grecian or Roman philosophers and sages, understood, as Newton did, how to analyze, dissect, and subdivide it, as the anatomist divides his subject. The materials that compose the deadly gunpowder all lay in their secret chambers, when Samson slew his thousands with the jaw-bone, and Shamgar put to death six hundred men in a day with an ox-goad; yet not until the fourteenth century of the Christian era was it sent out, by Schwartz, of Germany, in its roar and blasting, to terrify and destroy. Water would fly off in steam, and was as capable of generating this potent agent in the days of the battering-rams, and the

sluggish Grecian ships, as it is at the present time; but it was left for Watt, and Fitch, and Fulton, to "give it the wings of the wind and the energies of Jupiter." From the day that clouds, mingled with fire and smoke, rolled in fleecy volumes over Sinai's summit, the lightnings have shattered the old trees of the forest, and the thunders uttered their voices of desolation over the ruins; yet nearly 1800 years of the Christian dispensation had passed away, when Franklin's genius, superior in this respect to the most brilliant minds that had preceded his, gave identity and character to electricity, and subjected the incomprehensible fluid to his will. The principle by which the electric essence might be made the medium of thought and intelligence has ever existed; yet among all the wise, and learned, and scientific of the ancients, there was no MORSE to apply it. The art of printing, a knowledge of which would have been of infinite value and importance to the book-makers of the ancient world, was not discovered by the "wise men of old;" but, by an humble German, as late as the fifteenth century.

Odd-Fellowship, as an operative, individual compact, may be "ancient;" it may claim with some certainty to have originated in the palmy days of old Rome; but there is positive evidence that its *principles*—its *materiel*—have existed from time immemorial. It was the spirit of our system which went up in acceptable incense from the altar of righteous Abel; which warned the ungodly and vile citizens of Sodom and Gomorrah; which went with Abraham into the wilderness, among the wretchedly ignorant and idolatrous heathen, and caused him there to rear his altar of true patriarchal piety and genuine worship;

which led him to the mountain, where the wood and fire were prepared to sacrifice his only son; and as he raised the shining death-knife to plunge it into the heart of his boy — his beloved — the angel whose soft tones came from the throne, crying "Forbear!" also recorded one of the features of this Order, Fidelity. What we would contend for is *principle*, not a name; *truth*, rather than antiquity; *original greatness*, rather than ancient identity. If we affirm, therefore, that Odd-Fellowship as a compact should receive little credit for antiquity, we are always ready to elucidate the fact, that its essence, its principles and power, are coeval and coexistent with the race of Adam. We can see, in the mellow tints of the rainbow that the Almighty bended in the heavens, that principle which gives our Institution one of the gems in its crown — Faithfulness to a solemn promise. We can hear, in the thunders that shook Sinai, the voice of TRUTH, as its glowing fire flashed in the clouds that lowered about that monument of the Divine presence and power. In the ephod, and the breastplate, and the curious girdle, spoken of in Scripture, we can see the symbols of that benevolence and friendship, which, even in a barbarous and iron age, were delegated to individuals, that the name and excellence of the everlasting God might be declared and revered, and mankind might *take their degrees* in moral and intellectual advancement. We can see, in the two tablets of stone, that were carried "early in the morning" to the mount, when the Lord descended in the cloud, and the covenant with Israel was made, the signs and tokens of a moral power before which the altars and images of paganism crumbled, and light and reflection shed their healing influence

amid the unhallowed groves of the unsanctified idolaters. We can trace, in the friendship of David and Jonathan, an affection that made them lovely in their lives, and that united them in death — a love that made an *arrow* a tongue to speak, when the murderer whetted his death-knife. Do men inquire how "*old*" Odd-Fellowship is? We refer them to the smoking incense that rose from the altar of righteous Abel; to the dove, as it bore to the ark, that stood above the ruin of a world, the olive-leaf; to old Noah, amid his vine-clad farm, surrounded by the cattle on a thousand hills; to Caleb and Joshua, as they stood by the heap of stones, reared up as an everlasting symbol to the generations to come, of Friendship, Love, and Truth; to Jonathan and David, as they stood by the stone Esel, where, in the touching language of Scripture, "David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded."

We assert, therefore, of Odd-Fellowship, that its materials — its life-blood, and heat, and soul — are as old as the first Sabbath morning — as old as the "solemn and binding obligation" that united the beating hearts of the first pair in the garden of Eden, when "angels were the witnesses, and God the priest."

The patriarch Lot, surrounded by a vicious race who had corrupted the earth, seemed to be the only good man in that dense and abominable mass of wickedness to unfurl the banner on whose folds were written "Fidelity," and the motto, "In God we trust." Daniel, and Jeremiah, and Job, with others, are examples which demonstrate the nature of those moral principles

that constitute Odd-Fellowship. As far back in the annals of the past as Cyrus, the Persian king, we can see traces of that spirit, which, superior to the contaminating influences of selfishness, and lust, and pride, rises to the dignity of the man and the magnanimity of the philanthropist. Greece, too, had her Lycurgus, to hurl the shafts of his firmness and humanity against the miscreant demagogue, and to revolutionize the affairs of his waning country. And when Solon, like some appointed angel who can calm the storm and stay the thunders, set his foot on the code of Draco, his generation comparatively became "social and humane;" and Cruelty for a time lost its "travelling-card," and Revenge had no "password." Thus we might follow the history of man from one age to another down to the present day, and show that, in the darkest periods, what men most desire, "*Light*"—what they love, "*Virtue*"—what they ought to practise, "*Benevolence*"—what is most conducive to peace and happiness, "*Truth*,"—have all had their warm advocates and supporters. But we have said enough on this subject. We must, however, in conclusion, repeat the following sentiment, which is (or should be) familiar to us all: "We are Odd-Fellows, and Odd-Fellows ONLY, when we speak and act like honest men." If we practise the precepts of our Order, we must be *good* men; and, whether we be ridiculed or commended, we shall ever have the consolation to know that we are preserving the best *treasures* of the past—goodness, fidelity, and friendship. Yet we must permit this "past" to repose upon its own merits. As in ordinary life, no man should entirely depend on the opinions and experience of his predecessors, so this

Fraternity of ours (which, in a very important view, may be esteemed as fixed on what may be called a "one idea," or individual basis) should not found its importance and excellence on its ability to prove that it has existed for a longer period than circumstances, or proofs of the facts, sure and unequivocal, will admit. In all conditions of life, and among all classes of men, honesty is invariably "the best policy." And Odd-Fellows, more than all other men, should be *honest.*

But we have detained the reader quite "time enough" —and we shall therefore now endeavor to show the true origin of the Order of Odd-Fellows in America, and its tendency. This we shall do honestly and sincerely, and will tell only what is really the truth—truth which may be corroborated by testimony that must be regarded as invulnerable.

CHAPTER II.

ORIGIN OF THE ORDER IN AMERICA.

THE actual commencement of Odd-Fellowship in America was in 1806. This, we are aware, has been disputed by some who are interested in dating its origin here at a later period; but the facts are too clearly proven to admit of any successful controversy. It will appear from the following documents, for the genuineness of which we pledge our veracity as a faithful historian, that the first Lodge was opened in the old

"Shakspere House," or tavern, in Fair street, now Fulton, No. 135, between Nassau street and Broadway, New York, on the twenty-third of December, 1806. The institution did not, however, prosper in the hands of the worthy and now venerable brethren who were then concerned in it. Doubtless, they exerted their utmost efforts to establish the I. O. of O. F. on a firm basis; but the soil, at that day, was uncongenial to its growth; and the honor of its establishment in the New World was to fall upon other and successful pioneers. Yet the New York brethren are entitled to credit for their efforts in this cause; and it should be remembered that their failure was the result of insurmountable difficulties. We are indebted to P. G. Downing, of Columbia Lodge, No. 1, New York, for the following documents:—

"This is to certify that I, William E. Chambers, together with Solomon Chambers, John C. Chambers, William Westphall, and William Twaites, did meet together, in the fall of 1806, for the purpose of making inquiry and collecting together all Odd-Fellows, for the purpose of establishing a Lodge; and, after advertising for several weeks, we found just enough to fill all offices, and the following are the names of the first five that met together: Solomon Chambers, John C. Chambers, William E. Chambers, William Westphall, and William Twaites, comedian: and after we had collected the remainder, and in fact all we could, we then concluded to raise and form a Lodge, as three of us had passed the chair in the old country. We then made up our minds to establish a Lodge at the house of Thomas Hodgkinson, known as the 'Shakspere Tavern,' in Fair street, now 135 Fulton street, between Broadway and Nassau street, on the left hand from Broadway. This house was frequented by theatrical gentlemen: therefore we gave it that name, and called it the 'Shakspere Grand Lodge of Odd-Fellows;' and, believing that there was no other Lodge in the country, we set our shoulders to the wheel, and all, like good Odd-Fellows, went to

work in making what we could toward it. So we persevered, completed our work, and had as handsome a Lodge-room as any in the city now. After that we went to work and appointed our officers, in the following order: Solomon Chambers, M. N. G.; John C. Chambers, V. G.; William E. Chambers, R. H. S. to M. N. G.; Richard Ford, L. H. S. to M. N. G.; Benjamin Warry, R. H. S. to V. G.; James Chesterman, L. H. S. to V. G.; William Westphall, Warden; William Helass, Guardian; and J. D. Myers, Secretary. Previous to J. D. Myers being a member, William Twaites acted as Secretary, and we initiated J. D. Myers, who was afterward our regular Secretary; then we initiated our worthy host, and considered our work done.

"The night we opened our Lodge we received propositions for about fifteen members. This was good encouragement, and it caused us to labor cheerfully, and we continued our labors and improvements in such a manner, that, during the first quarter, we had over eighty good and faithful Odd-Fellows; and the Lodge continued in a flourishing state for a long time at the above house, where myself and my brother and father all passed the chairs. After some time, the Lodge was removed to the 'Trafalgar House,' in Gold street, kept by Brother Edgarly, as we had not sufficient room where it was first established. After that it was removed to the 'Ring of Bells,' in Coffee-House slip, kept by Brother Spencer; after which it was removed to Brother William Moore's, at the corner of Cedar and Temple streets, in consequence of the death of Brother Spencer. After that time it seemed to fail, and I believe that it was pretty much the last; for, as I had to leave New York for the frontiers during the last war, I heard no more of it, and when I returned I could not trace it out, and so it slept for a time. But during my time we were applied to for a branch to go to Philadelphia; but whether it was granted, I cannot tell. My father and brother and myself passed the chair during its continuance, and also Captain John Hewett and William Moore.

"To all whom it may concern: The above document is a true statement of the first formation of the Order of Odd-Fellows in the city of New York, made by William E. Chambers, the only surviving founder in the city of New York of the

Shakspere Grand Lodge of Odd-Fellows,' instituted and opened the twenty-third of December, 1806.

"WILLIAM E. CHAMBERS, 527 Greenwich st., N. Y."

"This is to certify that I, John C. Chambers, was one of the founders of the first Lodge of Odd-Fellows, instituted and opened the twenty-third of December, 1806, at the house of Thomas Hodgkinson, known then as the 'Shakspere Tavern,' No. 17 Fair street, now called Fulton street, in the city of New York. And said Lodge was hailed and styled the 'Shakspere Grand Lodge of Odd-Fellows.'

"JOHN C. CHAMBERS, Poughkeepsie, N. Y.,
"P. G. M. of the Loyal Independent Grand Lodge,
"Westminster, England."

"I hereby certify that I was made a member of the 'Shakspere Grand Lodge,' held at the 'Shakspere Tavern,' in Fair street, now called Fulton street, in the year 1806; and that Solomon Chambers was Most Noble Grand, and John C. Chambers was Vice Grand. William E. Chambers was R. H. S. to M. N. G.

"JOHN R. THOMAS, N. Y."

"This is to certify that I was a member of the 'Shakspere Grand Lodge of Odd-Fellows,' about the year 1807, held at 'Shakspere Tavern,' kept by Mr. Hodgkinson, in Fair street (now Fulton street). Mr. Solomon Chambers was Most Noble Grand, and Mr. John C. Chambers Vice Grand.

"The only surviving members I now recollect are Mr. James Chesterman, Mr. John C. Chambers, and Mr. William E. Chambers.

"WILLIAM DUBOIS, No. 285 Broadway, N. Y."

"This is to certify that I was a member of the 'Shakspere Grand Lodge of Odd-Fellows,' held at the 'Shakspere Tavern,' in Fair street, now Fulton street, in 1806, or thereabout; with Mr. William E. and Mr. John C. Chambers, and their father. Solomon Chambers, who was M. N. G., and John was V. G. Mr. William Dubois, of Broadway, was a member.

"JAMES CHESTERMAN, 710 Broadway, N. Y."

"Shortly after my return from New Orleans, in the early part of 1819, as near as my memory serves, I was proposed by Mr. Nexson (a school-teacher, and then acting as Secretary), and became a member of 'Shakspere Lodge, No. 1.' At this period it was generally conceded that the 'Shakspere' was the oldest (if not the only) Lodge in the United States. We held our meetings in the house corner of Cedar and Temple streets, occupied by Mr. William Moore, who had been a member of the theatrical profession. I remember well that at his house we elected as Treasurer the performer, Mr. Hopkins Robertson, who died while holding that office, and by a unanimous vote of the Lodge the funds then in his possession reverted to his widow, who was in indigent circumstances.

"About two years after, the Lodge was removed to the house occupied by Mr. Mahany, in Chatham near Spruce street, where we opened under the name of 'Franklin Lodge, No. 2.' It was in this Lodge that General George P. Morris, editor of the 'Mirror,' passed the chairs. I was elected Secretary at this period, and continued in that situation for two years, during which time the Lodge was removed to Water street, near Beekman slip. I left the city soon after removing to this location, and know not what became of certain books and documents at that time under my control. I can not say who succeeded me as Secretary, but understood that they merged into the 'Columbia Lodge.'

"As regards the antiquity of 'Shakspere Lodge, No. 1,' I never heard it questioned; and I am assured there are members now living who can testify that it existed in this city fourteen years previous to my becoming a brother, in 1819, at which time it was revived under the old dispensation.

"MANLY B. FOWLER, N. Y."

In the year 1816, according to the testimony of Brother CHARLES SHERWOOD, of New York, who asserts that his authority for the statement is undeniable, there were a few Odd-Fellows, all foreigners by birth, who met together in New York, and organized themselves into a Lodge, which they called "Prince Regent's Lodge." This institution, also, from various

causes, failed to establish and carry out the principles of the Order. Late in 1822, a charter was obtained from the Loyal Beneficent Duke of Sussex Lodge, No. 2, in Liverpool, England, and *Columbia Lodge*, No. 1, of the city of New York, which is still in successful operation, was regularly organized.

There can be no doubt, however, that WILDEY was the actual originator and founder of Odd-Fellowship, as it exists in America. He was accustomed to the enjoyment of the society of Odd-Fellows at home, and he felt naturally anxious for similar society here.

THOMAS WILDEY was born in London, in 1785. In 1806, at the age of twenty-one, he was initiated into "Independent Lodge," at Bath, England, in which he was subsequently raised three several times to the principal chair. In July, 1818, he embarked for America, and on the second of September of that year arrived at Baltimore, where he immediately commenced the business of coachspring-making, which he had learned with his father. On landing, he was desirous to visit a Lodge, and was much astonished on being informed by a brother of the Order whom he met—JOHN WELCH, also a foreigner—that there was no Lodge in Baltimore. Wildey and Welch, however, determined to ascertain if there were no Odd-Fellows in the city, and they accordingly gave public notice, calling for members of the I. O. O. F. The result was the meeting of five, and the subsequent formation of a Lodge. To HENRY M. JACKSON, the first N. G. of Franklin Lodge (the second Lodge instituted), and JOHN BOYD and JOHN CROWDER, Mr. Wildey was much indebted for assistance in the infancy of the Order.

The following thoughts, in connection with the history of this matter, have been furnished us by a brother who has been long a valuable member of the Fraternity :—

"In the year 1819, two worthy brothers of the Order of Odd-Fellows by chance met in the city of Baltimore. They were foreigners by birth, and had left their native land to seek an asylum in this country. It would appear that they were not strangers to each other in their mother-country, or, if they were, they at once recognised one another as having been co-workers in the great cause of humanity in the land of their birth; and, as they were often together, their conversation was naturally directed to the subject of the Order: they had known and enjoyed its kindly principles at home, and it was with deep and bitter regret that an institution so kindly in its principles, and so congenial to the government and country they had adopted, had not found its way across the ocean.

"Many were the schemes they devised to ascertain what number of Odd-Fellows, if any, could be found on the western continent, for it does not appear they had any knowledge at this time of the previous establishment of the Order in New York. After many vain and fruitless efforts, they accidentally hit upon the plan of giving public notice through the newspapers of the day, calling a meeting of such of the Order as should have come to this country from the Old World, and designating the time and place of meeting. The long-looked-for day and hour at length arrived, and with trembling and anxious hearts they assembled at the place of meeting—and behold! three besides themselves, out of the vast population of the United States,

assembled at the call of their brethren, and made themselves known. These five humble individuals met, not as strangers to each other in a distant land, but as brothers whose hearts and souls were united in the bonds of Odd-Fellowship. Although they were strangers to one another in the general acceptation of the term, yet as Odd-Fellows they were brothers, and regarded and esteemed each other as old and long-tried friends, because they knew the most implicit confidence could be reposed in one another, and that it mattered not what language they spoke, or what country or clime gave them birth: they met as friends, and were bound together in the ties of friendship.

"No motive but the purest brotherly love had called them together; nothing but the pure spirit of benevolence, and a desire to advance and improve the condition of man, actuated them to assemble on that occasion; no motives of gain, no allurements to wealth or power, no high-sounding titles of distinction, brought them together: they were men without any particular influence—with no pecuniary means, except such as was necessary for their comfort and temporal happiness in the humbler walks of life. They, however, firmly resolved to surmount all obstacles, and, if possible, to plant the seed of Odd-Fellowship in the soil of Freedom; firmly believing that, if properly nourished and watered, it would speedily take deep root, and that its branches would extend far and wide, until the inhabitants of the whole western continent could repose under its shade, and receive nourishment from its fruits.

"They accordingly applied to England, and after much anxiety and delay procured a charter, and this

Lodge they called 'Washington Lodge.' They had no sooner obtained a charter and organized the institution, than prejudice and superstition started up on all sides, and proclaimed the most unblushing slanders against all secret societies, and that this poor Lodge of Odd-Fellows was the very nucleus of all immorality and infidelity. And it no doubt appears marvellous that this small band of brothers had the courage and firmness of purpose to sustain themselves under such trials and persecutions, and with so great a weight of public opinion pressing upon them.

"But these persecutions were no doubt intended for wise and good purposes; for, no sooner had the slanders of the day been circulated, than people were led to inquire into the objects of the Order, and whoever learned its friendly precepts and benevolent purposes, solicited to become members in the cause of humanity, and, if found worthy, were received as brothers. These persecutions, no doubt, had a tendency also to chasten their conduct, and to actuate them to walk uprightly before God and man; they being conscious that, without the strictest moral conduct, the world would draw the inference, and perhaps with reason, that their purposes were evil rather than good: and the consequence was that 'Washington Lodge' soon had its scores of followers, and ultimately became the centre from which emanated the purest moral precepts, cheering and dispensing their kindly influences in every direction; and from this once feeble band were soon established in the city of Baltimore a number of Lodges, composed of a portion of the most wealthy and most intelligent inhabitants of that city By this time the light of benevolence and brotherly

love had been kindled in 'Columbia Lodge,' and their joint influences had fanned it into a flame, extending far beyond the bounds of the states in which these Lodges were established, and one state succeeded after another, until there are now Lodges established in every state of the Union.

"What a pleasing reflection, to behold such unparalleled success in so short a period of time! What a mighty host we now number! Contemplate the charities and blessings we are daily dispensing to the widow and the orphan; how many thousands at this moment are receiving the benefits of Odd-Fellowship's open-handed charities, and praying for its continued success!"

But, to proceed to the origin of Odd-Fellowship in the United States, and to a correct statement of the commencement of the Order here, we observe that Washington Lodge, No. 1, was instituted by the five persons assembled at Wildey's suggestion. It was organized at the house of William Lupton, sign of the "Seven Stars," Second street, Baltimore, on the twenty-sixth of April, 1819, by Thomas Wildey, John Welch, John Duncan, John Cheathem, and Richard Rushworth. The two first-named were elected N. G. and V. G. of the Lodge; and it was at first intended that the new Lodge should "work" according to the usages of the Union, or London Order, and operate on the ancient method of self-institution, or *independency* of any "higher-law" power. "The archives," says P. G. Sire Kennedy, "do not furnish the exact period at which this design was abandoned; but there is evidence that it was in the first month of the existence of the Lodge. The work being thus changed to

that of the 'Independent Order,' it became necessary to be possessed of a dispensation from competent authority, as required under that organization. As early as June, 1819, a series of efforts was commenced to that end, directed toward various points, as one after another indicated failure. The 'Abercrombie Grand Lodge, of Manchester' (the head of one of the divisions of the Order which were at that time in active contest for supremacy in Odd-Fellowship), which was merged into the 'Manchester Unity' in 1826, responded; and on the seventh of January, 1820, issued a dispensation—which, however, it is believed, never reached its destination." But through the instrumentality of P. G. John Crowder, who visited Baltimore from Preston, England, during the latter part of 1819, the Duke of York's Lodge, Preston, Manchester Unity, by virtue of powers indisputable, granted and forwarded the following dispensation:—

"NO. WASHINGTON LODGE. 1.

"Pluribus Unum.

"The Grand Lodge of Maryland, and of the United States of America, of the Independent Order of Odd-Fellowship.

"To all whom it may concern: This *Warrant* or *Dispensation* is a free gift from the Duke of York's Lodge, of the Independent Order of Odd-Fellowship, holden at Preston, in the county of Lancaster, in Old England, to a number of Brothers residing in the city of Baltimore, to establish a Lodge at the house of Brother Thomas Woodward, in South-Frederick street, in the said city: hailed by the title of 'No. 1, Washington Lodge, the Grand Lodge of *Maryland* and of the United States of America.' That the said Lodge, being the first established in the United States, hath power to grant a *Warrant* or *Dispensation* to a number of the Independent Order of Odd-Fellowship into any State of the Union, for the encouragement and support of Brothers of the said Order on travel or otherwise.

"And be it further observed, that the said Lodge be not removed from the house of Brother Thomas Woodward, so long as five Brothers are agreeable to hold the same.

"In testimony hereof, we have subjoined our names, and affixed the seal of our Lodge, this the first day of February, one thousand eight hundred and twenty:—

"James Mandsley, G. M.
John Cottam, N. G.
Geo. Nailor, V. G.
John Eccles, Sec'y.
John Crowder, P. G.
Saml. Pemberton, P. G.
John Walmsley, P. G.
W. Topping, P. G.
Geo. Ward, P. G.
George Bell, P. G."

This instrument was received on the twenty-third of October, 1820, and was formally accepted. It continued to be the warrant of authority under which the Lodge worked, until, by a unanimous vote, it was surrendered into the hands of the Past Grands, and the Lodge received a dispensation from the Grand Lodge in its stead. "The success of the Order," says P. G. Sire Kennedy, "may with propriety be dated from this event, as concentrated and more enlightened action was the primary result." From that time (February 22, 1821) the Grand Lodge of the United States* has been the head of the Order in America. A dispensation, or charter, was granted to the Grand Lodge of the United States, May 15, 1826, by the Grand Annual Movable Committee (the head of the Order in Great Britain), confirmatory of the dispensation granted

* In 1821, and until the separate organization of the Grand Lodge of Maryland ((January 15, 1825), called "*The Grand Lodge o Maryland and of the United States*"

by the Duke of York's Lodge, and authorizing the said Grand Lodge to conduct the business of Odd-Fellowship in America, *without the interference of any other country*.

In consequence of important changes in the work of the Order by the English brethren, made without the advice or consent of the Grand Lodge of the United States, and in defiance of its frequent remonstrance, a *separation* between the Order in Great Britain and America was decided upon by the Grand Lodge of the United States, at the session of that body in 1842. Previously, however, to this decision, the Grand Lodge had in vain exerted every effort to induce the Manchester Unity of Odd-Fellows to restore the ancient language of the Order.* We are happy to say, however, that, although the *form* used by these two bodies is slightly diverse, they are united in *principle;* and that the objects they have in view, and the good they accomplish, are the mainspring of their motive and action.

In concluding this part of our subject—the History of Odd-Fellowship—we shall explain the "motive and action" of the Order, by exhibiting its practices and principles.†

* For the history of this matter (which is too lengthy for this work), we refer the reader to the Journal of Proceedings of the Grand Lodge of the United States—a new edition of which has been lately authorized—pages 389–433.

† We have borrowed on this subject a portion of an eloquent Address, by Rev. J. D. M'Cabe, delivered before Hawkins Lodge, No. 41, at Rogersville, Tennessee, July 4, 1849, at the "laying of the corner-stone of the Odd-Fellows' Female Institute," of that place.

CHAPTER III.

THE PRINCIPLES AND TENDENCY OF ODD-FELLOWSHIP.

ODD-FELLOWSHIP is an institution formed by good men for the advancement of the principles of benevolence and truth. The foundation of the superstructure is laid in the acknowledgment of universal fraternity—that man is bound to sympathize with, to aid and protect his brother-man: upon this foundation is erected a system of practical benevolence, that sends its influence through all society; and that this may not degenerate into an indiscriminate system of alms-giving, which converts the earnings of honest industry into a reward for pauperism and idleness, it has established certain checks and balances, by which its active goodness is restrained within proper limits. Its first duty is to its own household, but its influence is felt beyond; uniting good men in the practice of acknowledged duties, requiring no surrender of religious or political creed, leaving speculation for practice, it has gone forth among the homes of men like some missioned spirit of good, with its words of kindness, its deeds of comfort; wherever it has moved, it was for the healing of disease, the alleviation of pain: the tear of sorrow has been wiped away, and the face of anguish illumined with a smile: "it has no marble altar, no wreathed statue, no offerings of incense; but hearts of affection build up its shrine; the widow and the orphan are its

living monuments, and gratitude pours out for it a free libation." Uniting men under the influence of the social principle, Odd-Fellowship demands the *practice* of benevolence and charity; and in order to impress these duties upon the mind, and furnish incentives to action in those moments of relaxation to which all men are subject, it has instituted solemn ceremonies, ordained frequent meetings, and formed a language of signs — all designed to produce a habit of benevolence, and, by educating the moral faculties, promote the well-being of society. The principles emblazoned upon our banners, and inscribed upon our altars, are FRIENDSHIP, LOVE, and TRUTH, and it is the constant and unvarying inculcation of these principles that causes Odd-Fellowship to be strictly *practical*. We are associated to preserve no striking and beautiful traditions — to teach no *original* truth — to enunciate no occult mysteries. We receive with reverence the teachings of God's Holy Word, which tells us that we are the children of one common Father — brethren of one family — fellow-travellers through the same dark world of sin, alike needing the sympathy and support of our fellow-men; that we are bound, as stewards of God, to use wisely the things which have been committed to us in trust, for the advancement of the general good. It is true that the means of our Society do not enable us to relieve *all* the wants of *all* men, but they do enable us to mitigate the sufferings of many. The relief is, in the first place, justly restricted to the members of the Order and their families; but, these demands answered, relief is extended to others as far as we possess the ability. The pecuniary contributions of the members, which consist in small weekly

sums, constitute a fund for the exclusive purpose of relieving the sick, burying the dead, educating the orphan, and protecting and assisting the widow. In this respect our Order is a vast *mutual-aid society*, "differing from all others in the perfection of its organization, the universality of its extent, and the motives presented for action in high and benevolent teachings, which lead from specific and enforced duties to the voluntary performance of the noblest deeds of charity." While, therefore, our Order, in its organization and development, is founded upon eternal principles, it only gives direction to known and admitted truth, and enforces the duties it teaches by discipline. It is formed for action, and he who will not work is not permitted to remain a drone in the busy hive.

From this very general view, we may pass to a consideration of some of the specific benefits of the institution secured to each and every member by the stipulations of covenant agreement:—

1. If a member of the Order is unable to attend to his ordinary avocation, from sickness or providential disability, he is paid every week, during the continuance of such disability, a sum varying from three to ten dollars. He is visited by the officers and members of his Lodge, and proper attendants furnished to watch by his sick-bed and attend to his wants.

2. In case of death, he is decently buried at the expense of the Order; his remains are followed to "the house appointed for all the living," and the dust is smoothed on his grave by the hand of sorrowing Friendship.

3. The duties of Odd-Fellowship end not here.

The chain of earthly fellowship may be broken, but some of its severed links remain, in the persons of the stricken widow and the helpless orphan: Odd-Fellowship repairs to the desolate home; re-fills the cruse of oil, and replenishes the empty barrel; over the night of desolate widowhood it watches with sympathizing care, and comforts the stricken-hearted mother with assurance that her fatherless children will be protected and educated.

Pause for one moment to examine the strong argument furnished in favor of our Order by this view of its character. The young man in business far from home—the man of family, who earns his bread by the sweat of his brow—can, when in health, easily spare four or five dollars annually, and thus *secure* such aid and attention during sickness as could be obtained by no other pecuniary expense. Especially does the man of family reap an advantage in a pecuniary point of view which no other investment of the same amount of funds could yield. The merchant, the man of business, visiting our northern or southern cities, may be taken sick: and who that has ever been sick, a stranger in one of the large hotels, knows not the neglect with which persons under such circumstances are treated? They may have abundant means to procure the attention of *hirelings*, but they can not purchase kindness and sympathy. The possession of an Odd-Fellow's card will secure all this; for its presentation to the Lodge is an assurance of fraternal attention. These, we may say, are the common duties of humanity, acknowledged by all men, and needing no societies to enforce them. We grant that they are the duties of common humanity, but are they performed?

We have no idea of the amount of suffering endured by virtuous poverty, when the supplies procured by industry are cut off by sickness; when the strong man is prostrated, and lies stricken and helpless, knowing that loved ones are in want; when no friendly footstep crosses the threshold of the obscure home to which he has fled to conceal from a heartless world the bitterness of his poverty. Oh! the agony of the hot tears that blister his fevered cheek as he nightly kisses the parched lips and looks upon the famine-pinched faces of his children, as they go supperless to their bed of straw! Who can tell the anguish of his heart, when the wife of his bosom bends over him, with her pale, earnest face, and, as she wipes the fever-drops from his brow, with the sublime energy of woman's endurance, whispers resignation, hope! Alas! what has he to hope for his loved ones, if God in his providence should call him away? Nothing! That wife will be a broken-hearted widow, struggling single-handed against poverty, exposed to the insults of a heartless world; those children will be reared in ignorance, it may be for a life of shame—a death of disgrace. But how different would be the condition of such a person, if, in the days of his health and strength, he had become a member of our noble Order! A competency would have smiled around his hearthstone; sympathizing friends would have watched around his sick-bed; and he would close his eyes in death with the sweet assurance that his family was left in the care of brothers, whose constant duty it is to "protect the widow and educate the orphan."

We could give numerous instances of the advantages secured to individuals who, when they entered

the Order, did not dream of ever needing its benefits. The advantages of this association are further seen in the fact that it brings together men of the most discordant opinions, and unites them in the bonds of brotherly love — affording by its frequent meetings social intercourse, free from the contaminating influence of vice. It promotes the morals of community, by restraining its members from all intemperance and other illegal practices, under penalty of expulsion, and the publication of their names in connection with the offence for which discipline is executed throughout the limits of the Order. It is calculated to make men social and humane, by bringing them frequently together to devise means and measures for the relief of their distressed fellow-creatures; thus breaking down the barriers erected by sect and party, and uniting men as citizens of one country, "the world" — members of one family, "the human race!"

It is sometimes urged that the institution comes in contact with the claims of the church, and creates conflicting duties. The Order of Odd-Fellows is composed of Christians of every denomination; they all acknowledge individually the authority of the church, and in the most perfect obedience they unite to do precisely what the teachings of the church command to be done. Singly they could not effect as much good as when united. Precisely the same objection may with equal propriety be made against all voluntary associations. The fact is, the church makes no specific provision, in any of its branches, for the performance of the duties in which Odd-Fellowship engages; it does not, in any one of the sects or denominations, make provision for their discharge. Where has it

made provision for the sick members of its communion, furnishing watchers by their beds every night for months—supplying them with money to procure the necessaries and often the delicacies of life? What provision has it made for the support of the widow—the education of the orphan? What provision has it made to take care of the sick stranger, and in death to give him decent burial? Where are these provisions? No such provision exists; there is no systematic plan in the church enforced upon its members by discipline. All the conflict our Order can have with the church is to reprove its apathy. It may be made an instrument to provoke the church to activity, by showing what a mere human society can do, with "her usages of old"—her bonds of love, her deeds of self-denial, her requirements of discipline—in those days when her children *showed their faith by their works of mercy and love.* Odd-Fellowship wields the old *means;* the church refuses to use them. And is this wrong? Shall all these deeds be left undone, because a few will murmur at the expenditure, and sell the precious ointment to increase their own gains? Is it right, is it proper, to feed the hungry, to clothe the naked, to visit the sick? is it right to bury the dead, protect the widow, and educate the orphan? Who will say it is wrong to do these things? What is Odd-Fellowship, but *associated action* in the performance of these duties?

What has converted the howling wilderness into a home for talent and refinement, broken up the lair of the red man, and enthroned hospitality where all was wildness and barbarism? What has waked up the song of the laborer, the click of the artisan's hammer, the hum of the thrifty multitude, the creations of taste

and refinement? Associated action! the same kind of power that, forty centuries ago, upheaved the giant pyramids that survive the ruins of desolation, as the hoary connection between the past and the present, "like monuments over unknown graves, heralding the glory, though their worn inscriptions tell not the names, of those who sleep at their base." From the active virtue and sweet charities of the domestic circle to the integrity and stability of the mightiest nation upon earth, this principle of associated action is seen at work. It is a principle of power and of might: direct it we may, destroy it we can not. Like steam, if confined in iron bonds, it will burst its fetters, and scatter death and destruction around; and yet, like the well-broke horse, it may be harnessed and driven in safety. Men will associate. If their association be not turned to the melioration of human wo—to plans for the moral and social elevation of mankind—it will be seized upon by the factious and the discontented, the licentious and the vile, as a potent engine to overturn the social and religious institutions which now serve to check their excesses. Will men, under the influence of the social principle, seek the bar-room—the gaming-house? Give them some other attractive place of assembly, where virtuous thoughts and moral habits will become chosen themes and preferred practices. Will they unite in secret clubs, to agitate treason, and seek to unsettle government and society with their vain discontents and Utopian schemes of social equality? Unite them by the charm of secrecy, to perform works of mercy and benevolence. God has sanctioned this principle of association in the institution of his holy church. Elevated above the discords of earth, unin-

fluenced by the changeful policy of time, it is to constitute one vast association designed to concentrate the action of its myriad members into the effective unity of one catholic body. When this perfection is attained, minor associations will not be needed.

Such is a brief view of the practice, and principles, and tendencies, of Odd-Fellowship. That there will be opposition, is to be expected; for what that is lovely or of good report has ever escaped the sneer and the scowl of the gloomy Pharisee, who, while he tithes anise, mint, and cumin, neglects the weightier matters of the law, making it void through his traditions? But our principles may be tried by their fruits; and who can rise up and say these fruits are evil, or that *associated action*, by which all the achievements of the age have been wrought, is wrong? Like "the still small voice" upon the ear of the prophet, when the wind, and the fire, and the earthquake, had passed, Odd-Fellowship, the noiseless spirit of benevolence and love, has trained its children to follow in the path of desolation and affliction, whispering peace, and binding in the golden bonds of Friendship, Love, and Truth, the sheaves left standing in the fields over which Death and Sorrow, the great reapers, have passed.

Look over the field of our appropriate labor for the evidence of these works. See yon stricken widow, bowed down and sorrowful; the hope of her heart is quenched. But there is a change: an arm of affection is cast around her—a hand of love has wiped away her tears. That arm was our Order's arm; that hand an Odd-Fellow's. See yon orphan, with no earthly parent to watch over him, no mother to caress

and wipe away his burning tears, no shelter for his defenceless head. Look! an arm is cast around him, he is sheltered and cared for, his darkness is gone, his mind and his heart are cultivated, and his glistening eye tells of gratitude and love. The spirit of Odd-Fellowship has been there!

The true Odd-Fellow! he is out in the field, gathering the ready harvest; in the workshop, laying his strong hand to the anvil, the loom, and the forge; in the counting-house, employed in the pursuits of professional labor. He is at home, fulfilling the duties of parent, husband; gladdening the hearth and the board by the virtues of the social spirit. He is by the bed of sickness, wiping the moist brow and cooling the parched lip; he is in sorrowful places, ministering to poverty, comforting affliction, and relieving distress. He is upon the field of his country's fame and glory, where rank after rank goes down in the shock of bright blades, and before the volleying death-shot—with dauntless heart and eagle-eye battling for freedom!

Brethren, let us go on, unfurling the white banner of our Order—giving it proudly to the breeze, till its triumphant folds intertwine, and become blended with the stars and stripes of the freeman's hope and home; till Oppression break his sceptre, War lie crushed on his harness; "till man is bound in brotherhood to man—till tears are changed to smiles, and groans to benedictions!"

THE ORGANIZATION OF ODD-FELLOWSHIP.

THE Order of Odd-Fellowship consists of two several branches, viz.: Lodges and Encampments. The Lodges comprise six, and the Encampments three Degrees. These, with the exception of Degrees obtained through official service, embrace the entire work of the Order, the Royal-Purple Degree, of the Encampment, being the highest and last. The cost of attaining these nine Degrees varies in different localities; but usually it does not exceed forty, and in some states it is less than twenty dollars. The qualifications required are that the candidate must be a free white man, not under twenty-one, nor over sixty years of age, of good moral character and sound health, and a believer in the Supreme Being, the maker and ruler of the universe.

All Lodges and Encampments are, directly or indirectly, under the jurisdiction of the Grand Lodge of the United States; which body meets annually on the third Monday of September, and specially, if necessary, at the call of the Grand-Sire. It is the supreme head of the Order in the United States, and is the source of all true and legitimate authority in Odd-Fellowship therein. It consists of Representatives, elected from each local or State Grand Lodge and Grand Encampment; one for any number of members under one thousand, within the jurisdiction of said local bodies, and an additional one for any number compri-

sing and exceeding one thousand;* and of Past Grand-Sires.† Its elective officers consist of a Grand-Sire, a Deputy Grand-Sire, a Recording and a Corresponding Secretary, and a Treasurer, who are elected biennially, by the Representatives. The appointed officers consist of a Marshal, a Chaplain, and a Guardian. It

* The government of the Order in Great Britain is constituted in the following manner:—The entire body of the Independent Order in the kingdom is known and distinguished by the title of "The Manchester Unity, of the Independent Order of Odd-Fellows," so called from its organization and concentration of power in the city of Manchester:—"The Grand Annual Movable Committee," consisting of Representatives from districts in the ratio of one for every thousand members, is the sovereign depository of the power of the Order, not only in relation to the work, but also in reference to the entire detail of government, descending even to all the rules and regulations of subordinate Lodges, and leaving with them the isolated power of making By-Laws not inconsistent with the enactments of the Grand A. M. C. This body is constitutionally movable in its character and absolute in its powers. It assembles annually, on Whitsun-week, which is in England a period of universal holyday, at which time a Grand-Master and Board of Directors are elected; *all of whom must be residents of the city of Manchester.* This Board exercises during the recess a supervisory jurisdiction over all the affairs of the Order: it usually expounds the laws; responds to all applications for instruction or advice; and heretofore was an integral part of a standing committee for the determination of all questions of grievance subject to the final action of the Grand A. M. C. The propriety of a change of this government, we are informed, is under advisement.

† At the session held in Cincinnati, Ohio, Sept., 1850, the following amendment to the Constitution of the Grand Lodge of the United States was adopted:—"Past Grand-Sires shall be admitted to seats in this GrandLodge, with the power of debating, and making motions, *but shall not have the privilege of voting*, unless they be Representatives."

transacts its business in secret; but any P. G. who shall have attained to the Royal-Purple Degree, and who is in "good standing," may, by its permission being first obtained, by vote, be admitted to its meetings.

The State Grand Lodges and Grand Encampments are the heads of the Order in the localities where they are severally established. Three or more subordinate Lodges or Encampments — having been previously instituted by the Grand Lodge of the United States, and which are under its jurisdiction* — located in any State, District, or Territory, wherein reside seven Past Grands, or seven Past Chief-Patriarchs, in good standing, may petition for and obtain from the Grand Lodge of the United States a Charter for a Grand Lodge, or for a Grand Encampment. These consist of Representatives from the Lodges or Encampments, which usually comprise all the Past Grands, or the Past Chief-Patriarchs — and sometimes the Past High-Priests — of the subordinates. Their chief officer is a Grand-Master, or a Grand-Patriarch, who is elected annually by the Past Grands, or by the Past Chief-

* Upon the petition of five brothers of the Order, in good standing, praying for a Charter to open a subordinate Lodge, or of seven patriarchs for one to open a subordinate Encampment, in a State, District, or Territory, where a Grand Lodge or Grand Encampment has *not* been established, the Grand Lodge of the United States will grant the same. Such Lodge or Encampment will be organized by a Past Grand, or a Past Chief-Patriarch, by authority from the Grand-Sire. Such petition, accompanied by the Charter-fee (thirty dollars), must be forwarded to the Grand-Secretary of the Grand Lodge of the United States, at Baltimore, Md. The form of the petition is similar to that submitted to a State Grand Lodge. (See p. 55.)

Patriarchs. The State Grand Lodges and Grand Encampments have power to grant and revoke Charters for subordinates in their several jurisdictions, and to make such laws as may appertain to the Order in their localities. No person, except a Past Grand, or a Past Chief-Patriarch, is permitted to visit the Grand Bodies. Past Grands are of the Grand Lodges; Past Chief-Patriarchs and Past High-Priests of the Grand Encampments: these bodies are entirely separate and distinct from each other.

The subordinate Lodges consist of what may be appropriately called "THE PEOPLE:" from these, in a true and legitimate sense, proceed Encampments, Grand Lodges, Grand Encampments, and, finally, the "supreme head of the Order." They comprise a variety of minds; but we may confidently say, they are of one *heart*. The chief officer of a subordinate Lodge is called a Noble-Grand; he is elected semi-annually; he has the control of the members and business of the Lodge. Other officers are elected and appointed to support and assist him in his duties. We have previously stated what qualifications are necessary to entitle a gentleman to membership. The manner of introducing candidates is as follows:—A brother of the Lodge proposes his friend, whom he must be willing to recommend. On the reception of the proposition, a committee is at once appointed, whose business it is to ascertain the character, age, condition of health, and standing of the applicant. If this committee, after due investigation, report that they believe him worthy, he is "balloted for," and if two (or three) *black balls* (as the local law prescribes)

appear against him, he is rejected; if not, he is elected.* At the next meeting he may be initiated; but should he fail to present himself for six meetings, his election is void, unless a satisfactory excuse is offered. Three months after initiation, he may apply for the first and second Degrees; four weeks after receiving the second, he may apply for the third and fourth; and four weeks after obtaining the fourth, he may apply for the fifth Degree. In every case the Lodge must be opened in the Degree applied for when the vote is taken. The Degrees may be conferred by the Lodge, or by a "Degree Lodge."

The Encampments consist of brothers who belong to the Lodges, and who must have attained to the fifth, or Scarlet Degree. No person can be admitted to membership in an Encampment, unless he be a Scarlet-Degree member, in good standing. Encampments comprise three Degrees, which are considered by many the sublimest of Odd-Fellowship. Their principal officers consist of a Chief-Patriarch and a High-Priest; whose duties are to preside over, and perform the work of, the Encampment. No brother of the Order should be content with his advancement to the Scarlet, or final Degree of his Lodge; he should proceed through the Encampment to the last, or Royal-Purple Degree. Such elevation will entitle him to privileges and advantages of much value.†

* The reader will observe a repetition of this on page 97. A full explanation of the introduction of members, and other matters connected with the government of a subordinate Lodge, will be found under the head, "The Subordinate Lodge," p. 55.

† We have given in the foregoing a mere outline of the various branches of the Order. Elsewhere in this Book we furnish a full explanation of those several bodies under their appropriate titles.

A WORD TO THE NEOPHYTE.

It may be considered an important period of life in which a man enters a Lodge of Odd-Fellows. The duties there taught him, and the lessons inculcated throughout the progress he may make in the Order, will tend, if he be true to his nature, to his moral and intellectual advancement, and consequently to his happiness. He should therefore prepare his mind for the task he has undertaken, and determine to be attentive to the instructious he is about to receive. He will find in these instructions the voice of Wisdom and Truth; and he will see that whoever shall heed and obey them must be respected by the wise and virtuous. They teach him his duty to his God, his country, his neighbor, his family, and himself; they show him how he may live in the enjoyment of a peaceful, contented mind—which is the highest wealth a mortal need desire; they demonstrate to him that "vice is a monster of such frightful mien," that it should be shunned and hated; they persuade him that there is in Fraternal Union and Love the truest, sublimest pleasure; they lead him to obedience of the commands of his Divine Maker, in which he can not fail to be blessed in life, death, and eternity.

THE SUBORDINATE LODGE.*

A LODGE must be constituted by at least five members, including one qualified to preside at its meetings; the qualifications necessary being that such presiding officer must have been instructed in the five Degrees. The Vice-Grand, Secretary, Treasurer, and Guardian, should also have received the five Degrees. Any number of brothers not less than five, holding clearance or withdrawal cards, from the Lodge or Lodges to which they were previously attached, may apply to the Grand Lodge of a State (or in case there is no Grand Lodge in the State, District, or Territory, in which they reside, to the Grand Lodge of the United States) for a Charter to open a Lodge, in the following words:—

"The petition of the undersigned, holding withdrawal-cards from Lodges legally recognised by your Right Worthy Body. respectfully represents, that it would be consistent with the advantage of the Order to establish a Lodge, to be located at blank. Wherefore, your petitioners pray, that a Charter (or Warrant) may duly issue in pursuance of the laws of your R. W. Body."

This, accompanied by the Charter-fee (usually thirty dollars), must be sent to the Grand-Secretary, who will lay it before the Grand Lodge, which will authorize a Charter in the following form:—

* As subordinate Lodges receive their Constitution from their respective Grand Lodges, there can be no strictly uniform "*form*" in minor details. The *article* is in conformity to the principles of all.

INDEPENDENT ORDER OF ODD-FELLOWS.

"To all whom it may concern:—The Grand Lodge of the State of blank, by authority of a Grand Charter, granted to them from the Grand Lodge of the United States, held in the City of Baltimore, State of Maryland, doth hereby grant this Warrant or Dispensation, to a number of brothers of the Independent Order of Odd-Fellows, residing in the State of blank, to establish a Lodge at the city of blank, to be hailed by the title of blank, for the encouragement and support of brothers of the said Order, when on travel or otherwise. And the said Lodge, being duly formed, is hereby authorized and empowered to initiate into the mysteries of the said Order any person or persons duly proposed and approved, according to the laws of Odd-Fellowship, and to administer to true brothers all the privileges and benefits arising therefrom; and to enact By-Laws for the government of their Lodge: Provided always, that said Lodge do act according to the Order, and in conjunction with, and obedience to, the Grand Lodge, adhering to and supporting the articles and charges delivered with this Dispensation; in default whereof, this Warrant or Dispensation may be suspended, or taken away, at the decision of the Grand Lodge.

"And Further, the Grand Lodge (in consideration of the due performance of the above) do bind themselves to repair all damages or destruction of the Dispensation, or charges, whether by fire or other accident: Provided sufficient proof be given that there is no illegal concealment or wilful destruction of the same. And the Grand Lodge will support this said Lodge in the exercise of their duty, and in the privileges and honors of the Order.

"In witness whereof, we have displayed the colors of our Order, and subscribed our names, and affixed the seal of
[L. S.] the Grand Lodge of blank, this day of
one thousand eight hundred and

(Signed by the Grand-Master and all officers of the Grand Lodge, together with the names of such past officers of Lodges as may choose to sign.)

This document will be forwarded to the brothers applying for the Charter, and the Lodge will be organized by the Grand-Master or his Deputy, or a brother authorized by the Grand Lodge to perform such duty.

The first business of a Lodge is, of course, to increase its membership. We have elsewhere, in this work, expressed our opinion in reference to the caution which should guide Odd-Fellows in introducing individuals for membership. We are aware that it is extremely desirable to every Lodge, especially in its commencement, to enlarge its numbers; but we are sure that a Lodge never loses by exercising the utmost *surveillance* over its good name. One improper person admitted will often restrain a dozen worthy men.

The name of a person desiring membership must be proposed by a member in writing, stating the age, residence, and business of the candidate; which must be referred to three of the brothers for investigation, who must report at the succeeding regular meeting, when the candidate may be balloted for with ball-ballots; and if not more than *two black balls* appear against him, he will be elected; but if *three or more* appear, he must be rejected, and so declared.* A brother of the Order wishing to become a member of a Lodge must present his card from the Lodge of which he was formerly a member, which will be referred to a committee of three; and he must be balloted for, and elected or rejected, in the manner above stated. An Ancient Odd-Fellow,† whose card is out

* In Pennsylvania and one or two other States, *two* black balls are sufficient to reject.

† An "Ancient Odd-Fellow" is a person who, having been regularly initiated into a legal Lodge of the Independent Order

of date, or which may have been lost, can be admitted by referring his application to a committee, and disposing of it in other respects as explained above. He must be admitted through the process above described.

When a candidate is rejected, notice must be sent to the Grand Secretary of the jurisdiction; where there is no Grand Lodge, to the adjoining Lodges in the district. No rejected person can be proposed in any Lodge under six months from the time of rejection.

Any brother who is in good standing in his Lodge —that is, who is not in arrears, and against whom there is no charge "for conduct unbecoming an Odd-Fellow"—is entitled to receive from his Lodge, in case he should be sick or disabled, a sum of money weekly. The amount varies in extent—some of the Lodges giving twenty dollars per week, and others four or five. The usual allowance, however, is five dollars per week. Those Lodges which give large benefits charge large initiation-fees and dues. Every worthy brother has a positive right to his weekly allowance. Neither is its payment to him a matter of charity. It belongs to him as really and unqualifiedly as would insurance-money, due from the insurer of property against loss by fire. It can not be too strongly impressed upon the minds of Odd-Fellows, that there is no *humiliation* in receiving the Lodge benefits.

In case of the death of a worthy brother, there is

of Odd-Fellows, has honorably withdrawn, by card, from the Lodge of which he was last a member; and, retaining his card, the same is out of date, by reason of more than twelve months having transpired since it was granted; or, having lost his card, good and satisfactory evidence is presented of his honorable withdrawal from the Lodge in which he was last in membership.

allowed, usually, a sum not less than thirty dollars, to defray the expenses of burial, which is to be paid over, without delay, to the deceased brother's nearest of kin. The N. G., in the absence of competent relations, takes charge of the funeral, and receives account of the disbursements. On the demise of the wife of a worthy brother, a sum not less than fifteen dollars is allowed, for the purpose of assisting in the funeral expenses.

Any brother who may offend against the laws of the land, or violate any of the principles of the Order, should be promptly expelled from his Lodge. And all persons in arrears beyond the time specified in the By-Laws for payment of dues, should be as promptly suspended. The success and usefulness of a Lodge depend much upon the integrity and character of its members, and upon the faithful payment of its dues; and it can not be too circumspect in watching over the one, and enforcing a rigid observance of the other. Yet every man should have a fair trial for an offence involving either expulsion, suspension,* or reprimand; neither should a man be suspended for non-payment until every warning and facility shall have been given him, to induce or aid him in liquidating the claims against him.

* For offences against the laws, after due trial, brothers may be suspended for a definite period, to be fixed by the Lodge. The time must not be of unreasonable length, not exceeding eighteen months. When a brother has been *expelled*, he may be reinstated by consent of the Grand Lodge, on application from his subordinate Lodge. A penalty imposed by a Lodge affects the member's standing in his Encampment to the same extent as in the Lodge; but a penalty by the Encampment does not reach the brother's standing in his Lodge. Restoration to membership in the Lodge restores membership in the Encampment also.

No member of a Lodge can be put on trial, unless charges duly specifying his offence be submitted to the Lodge in writing by a brother of the Order, except when made liable by non-payment of dues, in which case he is usually suspended by the action of the By-Laws of his Lodge. When the charge or charges, with distinct specifications, have been preferred against a brother, he must be officially informed of the same, and at the next meeting a committee of five brothers shall be appointed, as the By-Laws direct, who shall, as soon as practicable, notify the accused and the accuser of the time and place of meeting for the purpose of hearing the parties, their proofs and witnesses. They shall keep a correct and full record of the testimony of each witness, which, after being read to him, he should subscribe. After all the evidence for the prosecution shall have been heard, reasonable time shall be given the defendant to produce his witnesses, and, when through, no other evidence shall be received, unless in rebuttal of evidence for the defence. When the parties have been heard, should they desire to address the committee, they must retire, to give the committee an opportunity to make a decision. The committee shall submit a written report to the Lodge, with all the testimony they have taken. The report shall be read, and the evidence, if called for; but should the reading of the evidence be called for, the *whole* must be read. The committee may or may not recommend the measure of punishment, should they report the accused guilty. After the accused has had an opportunity of being heard before the Lodge, he must retire, and a vote by ballot taken on the adoption of the report: a *white* ball in the affirmative, a *black* ball in the negative. Should the majority of

the balls be *white*, the report is adopted; if *black*, it is rejected. A motion shall then be made as to the punishment, the vote to be taken by ballot: if the motion is *suspension*, or *fine*, or *reprimand*, a majority shall decide; if *expulsion*, two-thirds of the votes polled are required. Should a motion to expel be lost, a motion for any other punishment is in order.

Should the member tried feel aggrieved by the decision of his Lodge, he may appeal to the Grand Lodge of his jurisdiction, according to the provision of the laws thereof, whose decision is final, unless a rehearing is granted by the Grand Lodge, or an appeal permitted by it to the Grand Lodge of the United States. Should the accused be acquitted by his Lodge, its decision is final: the accuser has no appeal from its decision. When a member has been suspended for a definite time, his dues accrue the same as if he were in good standing, and at the expiration of the time named he resumes his rights in the Lodge without any formality or action of the Lodge.

The members of a Lodge should ever regard the feelings of each other. They should treat each other with due delicacy and respect; and all ungenerous remarks, personal allusions, or sarcastic language, by which the feelings of any brother may be wounded, and the most prominent of our objects (Friendship, Charity, and Harmony) be interrupted or defeated, should be carefully avoided. All the discussions should be conducted in that spirit of candor, moderation, and open generosity, which leads men to the altar of concord and good-fellowship; and the presiding officer of a Lodge should have the aid of every brother in his endeavor to repress anything to the contrary.

It is right and proper, and to be expected, that brethren will differ in regard to various matters which may be brought before the Lodge; but surely there is no good reason why an honest difference of opinion should lead to angry contention and animosity.

The following rules of order for the government of a Lodge are such as should be adopted by all well-regulated Lodges of Odd-Fellows; and we can not do better, in concluding this branch of our subject, than to present them, for the instruction and the study of the readers of this work:—

1. As soon as the N. G. takes the chair, and calls the Lodge to order at the sound of the gavil, the officers shall explain their respective duties.
2. Calling the roll of officers, and reading the last minutes.
3. Report of the Committee of Relief, Sickness, and Distress.
4. Consideration of previous proposals for membership.
5. Initiation of new members.
6. Reception of new proposals for membership.
7. Unfinished business appearing on the minutes.
8. Has any brother anything to offer for the good of this Order?
9. Reading communications.
10. Reports from Finance Committee, Corresponding Committee, Trustees, and Special Committees, by seniority.
11. New business.
12. Applications for Degrees.
13. Balloting for Degrees.
14. No question shall be stated unless moved by two members, nor be open for consideration until stated by the N. G.; and when a question is before the Lodge, no motion shall be received, unless to lay on the table, the previous question, to postpone, to refer, or to amend; and shall have precedence in the order in which they are arranged, the first two of which shall be decided without debate.

15. Any member may call for a division of a question when the sense will admit of it.

16. Any five members calling for the yeas and nays, they shall be ordered by the N. G., and recorded on the minutes.

17. After any question has been decided, except one for indefinite postponement, any two members who voted in the majority, may, at the same time, or next regular meeting, move for a reconsideration thereof, but no discussion of the main question shall be allowed unless reconsidered.

18. All questions, unless otherwise fixed by law, shall be determined by a majority of votes.

19. Every member of the Lodge shall have the privilege of speaking twice on any question under consideration, but not more, unless by the permission of the N. G.

20. When a brother intends to speak on a question, he shall rise in his place and respectfully address his remarks to the N. G., confine himself to the question, and avoid personality. Should more than one brother rise to speak at the same time, the N. G. shall determine who is entitled to the floor.

21. The N. G. or any member may call a brother to order while speaking, when the debate must be suspended, and the brother take his seat, until the point of order be determined. Should the N. G. confirm the call, any brother may appeal to the Lodge, which appeal must be decided without debate, and the objectionable words shall, if required, be put in writing.

22. No brother shall retire without leave of the N. G.; and no brother shall retire or be admitted during the ceremony of initiation.

23. No member shall be permitted to speak or vote on any question before the Lodge, unless clothed in suitable regalia.

24. No motion can be made by one member while another is speaking, and no motion can be made without rising and addressing the chair.

25 No resolution shall be offered to the Lodge, except in writing.*

* Each State Grand Lodge and Grand Encampment furnishes to its Subordinates a Constitution and Rules of Order, neither of which can be altered or amended by Subordinates. As a form, the above is useful, but cannot be substituted for that furnished by authority.

THE OFFICERS OF A LODGE.

THE elected officers proper of a Lodge are, Noble-Grand, Vice-Grand, Secretary, Permanent Secretary, Recording Secretary, or, as in some jurisdictions (and which we think the best), *Secretary*, *Assistant Secretary*, and Treasurer. The N. G., V. G., and Assistant Secretary are elected for six months, and during their term of office are generally the "visiting committee," who visit the sick, report weekly on their condition, and receive from the Treasurer and pay the sick brother his weekly benefits. The Permanent Secretary (*Secretary*) and Treasurer are usually elected for one year. In nearly every Lodge there are elected annually three members who have superintendence of the funds, and three or more who have the care of widows and orphans of members deceased.

THE NOBLE-GRAND.

THE elevation of a brother to the highest position in a Lodge, is a distinction of which he may reasonably be proud. It confers upon him a dignity, and entitles him to present and prospective privileges, which, as an Odd-Fellow, he may justly regard of inestimable value. He should, therefore, having such an appreciation of the honor conferred upon him, endeavor, by his faithfulness to the Lodge, in both his official and unofficial capacity, to evince his sense of gratefulness for such honor.

Much of the peace, harmony, and prosperity of the Lodge will, of course, depend upon him; it is therefore necessary that he should deeply impress on his mind the important duties of his station. In the per-

formance of those duties he should be strictly honest and correct, and should by no means permit his feelings—his "likes or dislikes"—to interfere with the justice of his government or the integrity of his decisions. He should act without fear or partiality; be zealous, yet temper his zeal with prudence; and always, even in the most trying circumstances, maintain a tranquil temper, a generous disposition, and an unsullied veracity. If he acquire for himself a reputation for the most unbending integrity and firmness, his decisions and instructions will not only be received with respect, but attentively observed. By the laws of the Order he is required to support and maintain the rules and regulations of those bodies to which his Lodge is subordinate, and to enforce a strict adherence to the laws of his own Lodge; he is instructed to enforce those laws, and to preserve, during all times, in his Lodge, the strictest order and decorum: he is expected to judge of every transaction that may come before him, while presiding over the deliberations of the Lodge, impartially and without prejudice.

The N. G., being the head and director of the Lodge, is the legal custodian of its Charter, books of charges, and lectures, which he is required to preserve carefully during his term of office, and to see that they shall be delivered to his successor. He is also required to see that all officers of the Lodge and members of committees perform their respective duties, as enjoined by the laws of the Order. He must appoint committees; give the casting vote on every question where there is a *tie;* inspect and announce the result of all ballotings or other votes of the Lodge; convene special meetings of the Lodge when deemed expedient: draw upon the Treasurer for all sums that have been

voted by the Lodge, or that may be necessary to pay the benefits provided for by the By-Laws; cause the names, age, and residence, of the widows and children of deceased brothers to be registered in a book to be kept for that purpose, and watch over their interests with paternal care, provided that such widows and children are of a reputable moral character.

It is not proper for the N. G. to make or second any motion or resolution, nor to take part in any debate, while in the chair. Neither does it appear well for him to leave the Lodge in charge of a brother, for the purpose of taking part in a debate. He has the right to advise and to speak generally, from his place, on any subject of a general nature for the good of the Order; but he should not enter into the arena of debate, and make himself a party in any question before the Lodge.

In the selection of his subordinate officers, the N. G. should be circumspect and discreet. He should endeavor to judge, from an observation of the intelligence of the brothers of his Lodge, which of them are best qualified to fill, with credit to the Lodge and themselves, the various duties expected of them. Especially should the Conductor and Warden of a Lodge be men of capacity and intelligence—men who are competent to give the charges peculiar to their office in a dignified and impressive manner.

The N. G. should by all means be attentive to the sick or distressed members of his Lodge. He should be the first to call on his brother in trouble or adversity, and sympathize with and aid him by his counsel or advice. Nor should he consider that this duty is not required of him, but only of the committee appointed for this purpose. Such is an erroneous

impression, which ought to be at all times corrected, wherever it prevails. It is as much consistent with the duty and obligations of the head of a Lodge to visit weekly his sick or disabled brothers, as it is for him to be present each week at the opening of his Lodge. And such sick or distressed brothers may properly feel aggrieved, if neglected by him to whom, as an Odd-Fellow, they naturally look for sympathy and condolence in their time of trouble.

THE VICE-GRAND.

THE Vice-Grand, who is second in authority in the Lodge, and who, if he conduct himself with propriety, is always sure to succeed to the highest place in the gift of his brethren, should regard the situation he occupies as one in which he has abundant facility to make himself acquainted with the duties and requirements of the office he will, in a short time, be called upon to fill. During the term of his occupancy of the "lower chair," therefore, he should make it a part of his business to acquire a correct understanding of the laws he will be expected to enforce, and to study the dispositions and qualities of those he will be called upon to govern. By so doing, he will be prepared to perform, with credit to himself and advantage to the Lodge, the duties we have, in the preceding pages, described as those appertaining to the office of a Noble-Grand.

It is expected of the Vice-Grand, while in the discharge of his office as such, that he will assist the N. G. in the execution of his duties, and use his utmost efforts to promote the harmony and welfare of

the Lodge, and to increase love among his brethren; and that he will check or restrain every improper sentiment that may be uttered by any brother, in or out of the Lodge. He must also carefully attend to the support of order in the Lodge: and it is his duty and his privilege to advise with the N. G. and to remind him of any omission of anything appertaining to his office and duty. At all times, when the N. G. is absent, the V. G. takes his place and assumes his duties, and is, for the time being, the head of the Lodge, with all the authority of a principal officer. It is also his duty to appoint his own assistants (two in number) and a minority of Committees; to assist in examining the ballotings for members; and to take especial charge of the ingress and egress of brothers to or from the Lodge.

The V. G. also should make it his business to visit weekly his sick or afflicted brothers. He should not esteem this duty so lightly as to suppose that it attaches merely to the Visiting Committee and to his superior officer; but, as he is second in his Lodge, and must soon be first, he must remember, not only that much is expected of him in his present position, but that a visit from him, and a few words of encouragement, to a brother in pain, will lighten that brother's burden, at the same time that they raise him in the estimation of all, who appreciate such conduct in those on whom honors and authority have been conferred by the brethren.

THE SECRETARY.

THE office of Secretary has been esteemed, by some, to be the most arduous and responsible situation in a

Lodge. We would not wish to say that we agree with this opinion, nor would we underrate the usefulness and labor of a Secretary; but we are of opinion that every office, while it requires abilities suited to its nature, is more or less arduous, if it be faithfully filled. Yet the Secretary's is a most important post, and one which requires a capacity which comparatively few men possess. A correct record of the proceedings of all public bodies is most desirable. The Secretary of a Lodge should be quick of comprehension, and possess the quality of writing, or in some way placing ideas promptly in his memory, so rapidly as to obtain an accurate record of every subject suggested or acted upon. For, frequently, matters of the greatest importance must be decided by a reference to his minutes of the proceedings.

It is the duty of the Secretary to keep a correct and impartial record of all the proceedings of a Lodge; to fill up summonses; to write all letters and communications that may be ordered by the Lodge or the N. G.; to fill up certificates and cards; to keep securely the seal and books; to attest to all moneys ordered to be paid; to furnish to the Grand Lodge (at the end of the term) a correct account of the condition of the Lodge; and to answer, by direction of the Lodge, all communications that may be addressed to it.*

* He usually receives pecuniary consideration for his services. Ordinarily, he is elected for one year. It is his duty to keep just and true accounts between the Lodge and its members; to collect all dues, fines, and assessments, as soon as imposed, and report to the Lodge any brother neglecting to pay the same when duly notified; to enter the charges as they become due, and credit the amounts as paid; and to pay them to the Treasurer immediately, taking his receipt. He must, at the close of each term, notify

The Secretary of a Lodge should endeavor to exercise toward his brethren, who may apply to him for information relative to matters in his charge, the utmost courtesy and forbearance. He should be willing to take some trouble to enlighten them on all subjects connected with his business, into which they have the right to inquire; and in no case should he allow himself to be offended at what *he* may consider unnecessary inquiry. There can be no *secret* rightfully kept from a brother of the Lodge. He has the right to demand information relative to everything that is done therein, whether it be in his presence or absence; and as the Secretary is the servant of the Lodge, he must expect to be called upon for information concerning its transactions.

THE ASSISTANT SECRETARY.

THE first step towards the Noble-Grand's Chair, in several States, is to be elected Assistant Secretary; and in this direction the aspirations of the working members are directed. When secure in this office, it rarely happens that the brother's progress to advancement in the Order is arrested until he is crowned with the highest honors of his Lodge. When it is other-

every member who is thirteen weeks in arrears, of the amount due by him to the Lodge. At the end of each quarter, he must render to the Lodge an account of the state of his books. He must keep his accounts regularly posted, and be ready at all times to render statements of the arrears of the brethren, so that their rights be not abused. No person, however, is at liberty to interfere with his books, except the N. G. of his Lodge, or the Grand-Master or his Deputy.

wise, the fault is that of the brother himself, either from neglect of duty in his office, or from conduct unbecoming the Order, unfitting him for the responsible and exalted position to which this office leads.

It is the duty of the Assistant Secretary to assist the Secretary during the meetings of the Lodge, and in the absence of the Secretary to perform all the duties he has obligated himself to do; to visit the sick during the week, and faithfully to co-operate with the N. G. and V. G. in this important duty; to be attentive to the details of Lodge business, so that he may be prepared to discharge with promptness and dignity the important duties that lie before him in the various positions to which he may be called.

THE TREASURER.

The Treasurer of a Lodge occupies a responsible and important office, which should be always confided to a brother known to possess correct business habits and the strictest honesty. He should not only keep a rigidly correct account of his receipts and expenditures, but be always in possession in the Lodge of ample funds for the payment of benefits voted to the sick and distressed brothers, and for all other purposes.

It is the duty of the Treasurer to receive at each meeting whatever funds may be paid into the hands of the Secretary (through which all moneys must pass), and be so correct, careful, and honest, as to give the Lodge the most complete confidence that it is secure

from any pecuniary loss. He should be ready, whenever called upon, to inform the Lodge of its pecuniary condition, and be prepared to surrender, at any moment, his trust with honor, in case he should be desired to do so. It has been well and truly said, for the consideration and reflection of the Treasurer, that "on the proper management of the fiscal concerns of a Lodge mainly depends its ability to render assistance where it is needed, and at the time it may be required."

No Lodge should omit, prior to his installation, to require of the Treasurer security conditioned for the faithful discharge of the duties of his office, no matter how ample his means apparently may be. If it is not required of a brother reputed rich, it might seem invidious to ask it of one who is esteemed less wealthy. It should, therefore, never be dispensed with. The security should be *bona fide*, so that no member may be under the unpleasant necessity of objecting at the installation. No motive of delicacy should suffer the funds of the Lodge to be in unsafe keeping. Many Lodges have been nearly ruined by this false delicacy.

When a Lodge has a safe, attentive, and faithful Treasurer, it should continue to elect him so long as he can be prevailed upon to retain the office.

THE CONDUCTOR.

The office of Conductor is a most important one — one which few men, comparatively, are qualified to fill. The Conductor should be a competent reader, and understand something also of elocution. His duty is a peculiar one; in fact, on the impressions he may

make often depend the subsequent conduct and usefulness of the Odd-Fellow.

THE WARDEN.*

THE Warden, also, should be competent to read well, and to make a proper impression on the *neophyte*. It is his duty, likewise, to see that the regalia for the use of the members, at the opening of the Lodge, is properly provided, and to collect and preserve it in a careful manner at the close. He must canvass all votes on motions and resolutions, and act as messenger of the Lodge (during its sittings only) when desired to do so. He must also see that no improper person is in the Lodge at its opening.

THE GUARDIANS.

No office can be of more importance than that of Guardian. On the Guardian much depends. If he neglect or refuse to perform his duty, the Lodge might soon become a scene of confusion. It rests with him almost entirely whether an improper person shall enter the ante-chambers of the Lodge. He should therefore be wary, and promptly require every person whom he might suspect, to give a good account of himself, or report him to the proper officer. He should be a man of nerve, too — one who would not for a moment hesitate to eject forcibly, if requisite, any person who might presume to deceive or intrude upon the Lodge.

* In many jurisdictions there are two Wardens, designated as Senior and Junior. It gives uniformity to the room, and secures, in the absence of the Warden, one who understands the duty. He also assists the Warden.

THE SUPPORTERS.

These officers are more useful and necessary to a Lodge than many are apt to suppose. They have duties to perform, which, in more than one sense, are important. Among these, not the least is that which requires them to remind the presiding officers of any omissions which they may make in the prosecution of their business. They should ever remember that the eyes of the brethren are upon them, and that on the faithful and correct performance of their duties depend in a great measure their prospect of future preferment, and final elevation to more responsible positions.

THE CHAPLAIN.

It is optional with a Lodge whether to appoint a Chaplain or not. His duty is to open and close the meetings with prayer (using none other than the prescribed form), to attend at funerals of deceased brothers, and to officiate on all public occasions where the Lodge may require his attendance. It is scarcely necessary to add that the Chaplain should be, if not a religious, at least a *moral* man.

THE JUNIOR PAST-GRAND.

Although the Junior P. G. is not, properly speaking, an officer of the Lodge, he holds a dignified and honorable position. He is looked upon as a sort of father — as a person of experience, whose opinion is

of much weight—and he should always be ready and competent to give correct counsel. The Lodge looks to him, as well as to the other Past-Grands, for example. He and they should therefore be regular attendants; they should manifest a concern for the welfare of the Lodge and the members, and evince by their conduct that they have not lost their interest in the Order since they had received the highest honor their Lodge could bestow upon them.

THE GAVEL.

EVERY member of the Order is so familiar with the use of this instrument, as our emblem of authority, that it is scarcely necessary to advert to it in this Manual. We will merely say, however, that our familiarity with it as Odd-Fellows must not produce in our minds a forgetfulness of its suggestions. We must obey the authority it represents promptly and cheerfully; thus shall order ever reign in our Lodge.

THE COMMITTEES.

1. *The Relief Committee.*—This is the most important committee of the Lodge. It generally consists of the N. G., V. G., and (Assistant) Secretary; but, where Lodges are large, other members act with them, by election or appointment. In choosing an Assistant Secretary, it should be remembered that he is likely to be a member of the committee for eighteen months, and the character of the Lodge in a measure depends on the discharge of his duty thereon. This

committee (or a member of it) should deem it their solemn duty to visit a sick brother immediately on learning the fact of his illness. And they should, in their turn, each visit such brother once at least during the week, and report such visits to the Lodge at its meeting. We can not too strongly express the "solemn obligation" of this committee. How unlike the true spirit of Odd-Fellowship—what a mockery of what we as Odd-Fellows profess—is the neglect of a man, specially appointed for the purpose of carrying out one of the commands of our Order, to aid and comfort his sick brother! We are all subject to sickness; every one of us, in his turn, may some day need the presence and assistance of a member of our fraternity. Oh! if *we* refuse our assistance now to those who need it—and that even after we have specially promised it by accepting a certain position in our Lodge—what can we say if, when *our* time shall come, we shall suffer by a similar neglect?

The duties of this Committee of Relief do not merely consist in visiting and conversing with a sick brother: not merely in saying, "How do you feel to-day?" or. "I hope you will soon be better." No! they extend beyond this. They teach us to speak cheerfully to him—to encourage him—to lead his thoughts away from the natural anxieties of a sick man. They teach us to approach him with a warm heart and a pleasant smile; and they also remind us that it is our privilege to carry to him any little article of fruit, or other dainty, which might be pleasant to his taste, or conduce to his comfort.*

* I can not resist the impulse to speak here of a matter personal to myself; for it illustrates so beautifully the true spirit of Odd-Fellowship. In 1844, while a member of old Jefferson

There are other duties of this committee, which our space will not permit us to enumerate and enforce. But there is one other that we will mention as of the utmost importance. It is this: Should a brother die, and leave a family necessitous, they should not only report such fact to the Lodge, but should see that the proper committee use every diligence to relieve their necessities, and guard the orphans from exposure to the vices that surround them.

Lodge, No. 46, New York, I was so unfortunate as to receive a dangerous injury by a "runaway" horse, which confined me to my room for several months. As I had previously led a very active life, it may be reasonably supposed that confinement was torture to me. But during my illness a brother of my Lodge,* who resided some distance from me, made it a part of his business to call on me nearly if not quite every day. And he appeared with such a pleasant smile, and so buoyantly, so cheerfully and hopefully, and sat and talked at my bedside with so much interest and earnestness, that his presence came to be an oasis in the darkness and gloom of my sick-chamber. I would look out of the window, at the dreary brick walls of the opposite side of the street, and comfort myself with the thought that *to-morrow* my brother would come and compensate me by his presence for the monotony of to-day. The very idea of his coming would bring to my mind the green fields, and the flowers, and the rambles of the country, or the busy world of the city, where I longed once more to be. Thus, day by day, did he appear, and encourage me, and lead my mind away from my loneliness, and by his hopeful conversation so enliven my spirits as to make me—a poor cripple that could scarcely move—*happy!* Oh! how much better is it thus to be the instrument of such happiness, imparted to the unfortunate, than to wrap oneself up in selfishness—for neglect to perform similar offices for our brother is the grossest selfishness—and pass our leisure time in an idleness that is a curse to ourselves and a most inhuman injustice to our neighbor!—P. D.

* Why should I hesitate to tell his name? The Rev. BENJAMIN B. HALLOCK, now of Mohawk village, Herkimer county N. Y., is not a man to be either flattered or offended by a statement of a fact, intended for the general good.

2. *The Committee of Investigation.*—This is another most important committee. Its duties are of the gravest description. On it depends, in a very great measure, the good or evil reputation of the Lodge. It may be said to be the *shield* of the Lodge against the entrance of corrupt characters who would disgrace Odd-Fellowship. Hence each member of this committee should make it his business, not only to ascertain from others the general conduct of a candidate, but also to see and converse with that person himself; to see how he lives at home, and who are his associates, what are his habits, &c. It has been stated that some members of investigating committees do not even make the least inquiry out of the Lodge, but report on the candidate at a hazard! It is sincerely hoped, for the honor of the Order, that there are few *such* Odd-Fellows; and we will add, as our opinion, that any brother who would be thus remiss is deserving of a severe public reprimand from his Lodge; for he surely is a most gross violator of the solemn promises he has made, as well as of the plainest obligation of a member of this Order.

3. *The Committee of Finance.*—It is the duty of this committee to superintend the financial concerns of the Lodge; to examine the claims against the Lodge; to inspect and audit quarterly the accounts of the Permanent Secretary and Treasurer, or other officers or committees charged with the receipt or expenditure of money of the Lodge; and to report, in writing, as speedily as possible, on all matters they may have in hand. They should be prompt, unprejudiced, and just; and should neither conceal nor exaggerate an error or a dishonest act of those with whom they have to deal

If they find a brother to have been a defaulter, they should carefully investigate the circumstances of such defalcation, and ascertain whether he can redeem his lost credit; and if he can, and do, in a reasonable time, they should admonish and forgive him. By this course, perhaps, they save not only a pecuniary loss, but prevent the ruin of a brother whose *intentions* were never eventually to wrong the Lodge. We do not mean by this that a defaulter should be screened and permitted to escape punishment: we mean that a brother should not be driven into hopeless dishonesty by an unreasonable haste, or a bitter and unnecessary persecution.

4. *The Committee on Claims (or the Widows' and Orphans' Committee).*—This committee should be *elected* by the Lodge annually, and may consist of three or more brothers. Its duty is to attend to the welfare of the widows and orphans of deceased brothers, and see that they do not want for anything absolutely required for their health and comfort. They should visit such widows and orphans at least once in each month, and render any service, reasonable and necessary, which may seem to be called for. Great responsibility rests on this committee, and they should not shrink from it. On them devolves, in an eminent degree, the direction of the minds of the orphans of their dead brother, and they should exercise the control and authority of a father over those bereaved children. Can any office be more responsible? "Good men and true" should be this committee on claims!

5. *The Committee of Trustees.*—They are to hold in trust for the Lodge all stocks, securities, investments, and funds in deposite, or in trust; and to trans-

fer, exchange, or deposite the same, or any part thereof, whenever required under the laws, or by a vote of the Lodge. They are to deposite in person, at the end of each term, all sums in the hands of the Treasurer exceeding (blank) dollars, in such Savings Bank, Trust Company, or institution, as the Lodge may direct, in the name of the Trustees for the Lodge, and no amount is to be drawn without the order of the Lodge. The checks, in all cases, to be signed by a majority of the Trustees. The deposite-books to be kept in the hands of the Treasurer. They are to have charge of all the furniture of the Lodge and Lodge-room, to procure such things as may be necessary during the recess of the Lodge, and to make, or cause to be made, all necessary repairs to the furniture or property of the Lodge.

6. *The Committee for the Investigation of Charges, and for the Trial of a Brother.* — This is another most important committee. It is a committee of *judges*, and should be a discriminating and an impartial one. It should be an *intelligent* one. It should consist of men of firmness, such as would have "justice done, though the heavens fall." It should not be in too great haste, but take sufficient time to weigh and consider well the business it has to perform. While it should not screen the guilty, it must not hesitate to shield the innocent. *Too many charges have been preferred in this Order from malicious motives;* too many from frivolous causes; too many from pecuniary difficulties. We have known a man to bring a charge against a brother who owed him (the *charger)* money which he could not pay; which charge the Lodge received, and afterward permitted the base complainant

to withdraw: yet the poor brother, had he possessed the friends and the means, might have *crushed* the wretch who, in the very temple of "Friendship, Love, and Truth"—Heaven save the mark!—sought an infamous revenge. This committee must discriminate between such men and those who bring charges only for the general good. They must weigh and examine well the probable motive of the prosecutor; and, if they find it unworthy, whether the brother charged be proven innocent or guilty, they should cause a searching investigation to be made of the whole matter between the two. They must not suffer wealth, or standing, or influence, to blind them; the sword of Justice should descend on the guilty, whether he be Crœsus or Lazarus. Neither fear nor favor, neither pity nor regret, should lighten that blow in the weight of a single hair.

PAYMENT OF DUES.

Brother, "whenever you visit this Lodge, you must immediately, after addressing the officers, attend the Secretary, and pay him your weekly dues, or you will be liable to a fine." Such were the words that formerly were addressed to the newly-initiated brother as a part of his instructions.

So much has been said and written on this matter, and so really and palpably important is it to every member of the Order, that it is scarcely possible to present any new idea on the subject. The payment of dues is so necessary to the life and being of an Odd-Fellow, as such, and of the Order at large, that a gen-

eral failure in it would destroy us and our means of good in a year's time. We would advise the brotherhood by all means to pay *in advance*. Those who find it difficult to command or to spare the necessary amount for a quarter's dues, should pay *weekly*. Ten or fifteen cents paid each week would not be missed, and any brother can easily do it; but even this it would be well to pay a week in advance. Brothers, keep yourselves *beyond* the reach of accident. *Pay in advance*, for the Grand Lodge of the United States has decided that no brother who may be taken sick or become disabled while in arrears to the Lodge of *more* than three months due, can by the payment of all arrearages become beneficial during that sickness or disability.

ATTENDANCE AT THE LODGE.

It is the duty of an Odd-Fellow to be vigilant and attentive. By this we mean that he should not only be strict in the payment of his dues to the Lodge, but that he should also be a punctual and regular attendant there. No brother can be fully impressed with his duty as an Odd-Fellow who attends only once or twice in a year, and then merely for the purpose of paying his dues. The reasonable inference would be, that such a man had become a member of the Fraternity for the extremely selfish object of obtaining pecuniary advantage, and that he could not, or would not, see any excellence in the system beyond that of its beneficial character. This, unfortunately, is a "too common error," and he who is under its influence should be at once undeceived. If brothers absent themselves from the regular meetings of the Lodge, those who do attend will naturally feel indignant or grieved, or both, and consider that a slight has been put upon them: and those who are not members, observing the carelessness of brethren in this matter, will be apt to think that there must be very little attraction in Odd-Fellowship, when those who are connected with the Lodge appear to feel so little interest in its prosperity. Every brother should be at his Lodge, weekly if possible, but certainly once in each month. A general attendance at the meetings makes them interesting, and is an encouragement to officers and members. Let it be therefore ever borne in mind that punctual attendance at the Lodge is an essential duty of every Odd-Fellow.

BEHAVIOR IN THE LODGE.

Brothers, during the work-hours of the Lodge, should conduct themselves with the utmost propriety and decorum. We would call particular attention to this subject. It is the object of all our ceremonies to make a *good* as well as indelible impression on the minds of those who would become Odd-Fellows. There is a solemnity in the "work" — a reality in the emblems — a truth in the official instructions — which should not be trifled with. It would seem to be a mere farce to ask another to be serious, while all around him are talking and laughing. We do not say that any Lodge has so far forgotten its dignity as to act thus — we accuse none — but we say plainly, that, if any Lodge *should* perform its work in the midst of confusion or uproar, it would bring a scandal upon the Order, for which it would deserve to be severely reprimanded. Such conduct, indeed if indulged and permitted for a single evening, would soon show its fruits *out of the Lodge*. We may rely upon it, the world would soon laugh at us, if we should *begin the joke* ourselves. If we wish to have our "mysteries" preserved, therefore, *we* must most sincerely respect them, and thus give an example which will command respect from others.

Brothers should also be attentive in the Lodge to its regular business; they should listen to whatever may be proceeding, in order that they may be able to vote upon it with a correct apprehension of its propriety or importance. Neither should a brother "dodge" a question, or refuse or neglect to vote upon it, without a very substantial reason.

BEHAVIOR OUT OF THE LODGE.

Odd-Fellows should endeavor to convince the world, by their conduct as neighbors and citizens, that the teachings and objects of their Institution tend to make them wiser and better men. They should be upright and correct in their dealings—should be charitable and benevolent—willing to relieve the distresses and wants of the poor, when they may do so consistently. They should be industrious and virtuous, and provide for those dependent upon them. The Odd-Fellow who behaves ill to his family, either personally in not providing for their wants, or by idling away his time in dissipation and drunkenness, should be accused before his Lodge, and condemned for conduct unbecoming his profession.

It is well enough for Odd-Fellows to encourage each other in business, preferring to employ brothers rather than strangers, provided they can be accommodated equally as well. This they are not of course enjoined to do by the laws of the Order; but they may as brothers prefer one another, and no reasonable man can consistently complain of such preference.

Brothers should be strictly cautious in their conversations and communication with others relative to the business of their Lodges. They should not only make no improper discovery to the uninformed, but they should also not, by any hint or *double entendre*, excite the curiosity of the world. They should never forget that curious people are constantly on the alert to catch at any word on this subject which, they imagine, may enlighten them with reference to our "secrecy."

DUTY OF ONE MEMBER TOWARD ANOTHER.

Every one should feel and display a deep interest in the prosperity of the society in which he has a part. Its interests are his interests; he, too, is a professed supporter of its objects; he is, as far as his abilities go, responsible for its proceedings; he will actively concern himself for the faithful preservation of its tenets; he will rejoice in its peaceful state of activity. This only is to be accomplished by a continued affability and familiarity of manner toward those among whom he associates; austerity, pride, and pedantry, are the three greatest enemies to such a consummation: he will not, therefore, by exercising an undue degree of the baneful tendency of self-opinion, destroy that fellow-feeling so requisite among all who enter a Lodge-room. Let no degree of slight originate between us, because the individual who sits next us has, by his ordinary avocation, a more grimy dye upon his features, or the shallowness of his purse causes his coat to be made of a coarser material than our own. His interests in the Lodge are conjointly formed with ours; consequently, so long as the principles of the Order are held in deference and esteem by him, he deserves the same mark of respect from us which perchance is due from us to others of a higher caste. Again, let not the latter party imagine a slight where none is meant. His fellow-member's carriage and deportment in common life may seem to rank nigh to pedantry, or his style of language and general comportment seem like affectation; still, however dissonant it may be to

our own feelings, he may hold good the principles of Odd-Fellowship, and condemnation of his demeanor is not justifiable without sufficient proof to his prejudice. On either hand we must withhold judgment until experience shall have decided us. Particularities should have very little to do with the Order, which is noble and plastic, is meant for the world, and is adapted for man in all his diversified circumstances; equality and brotherhood should be our greatest aim.

In all our dealings, all our discussional points, let us not assume a loftier degree of superiority than the most well-founded pretensions can warrant; neither let us lack spirit enough to think ourselves inferior to those who by dint of pleasing though powerful language may carry an argument, when the smallest iota of sound reason may tell us we excel them. To dwell on our own distinctive points, or those of other parties, has an alienating and divisive tendency. The very nature of things tells us that arrogant pretensions enkindle resistance; that ascendency generates discontent; that insolence awakens scorn. Again, fear produces contempt; truculence strengthens authority; adulation confirms pride. To enjoy more fully the desirable connection which our frequent intercourse affords, we should ever grace our conduct to each other with mildness, and generosity, and frankness, and confidence; always open to advice when needful, whether it emanate from those whom we may consider a grade below us, or from those in a station superior to our own; and ever ready to perform the same office to others, as far as in us lies, without pride and arrogance, always remembering that cordial affability generally begets esteem. Under any other system social

kindness dies away, and jealousy, resentment, and envy, usurp its place. But what need be said more than this—"we are members one of another," and we should ever nourish a feeling of brotherly love to all who join us. The "law of love" is the rule of Christian intercourse: let not a perversion of its principles be shown among Odd-Fellows. To every one we should stand ready to exercise kindness, gentleness, forbearance, fidelity. To any that are erring from the strict path of rectitude, we should be assiduous in imparting warning, reproof, and instruction—thereby cementing more firmly the bonds which endear us. To the afflicted we should administer, as far as ability will admit, to their comfort; at the same time manifest our sympathy. By thus bringing together our good intentions, and combining their influences, every individual will partake of the general energy. Our scattered light will thus be concentrated into one orb, shedding a lustrous halo on all around.

Toward those who are elected our officers let us exercise a beseeming degree of respect and deference, that they may find we do not set an idle value upon the offices they fill. By our own voice they preside over us, and consequently we virtually engage to accept their instruction in all that pertaineth to the good of the Order. Hence, members of the Order are expected to welcome official admonition, reproof, and advice. We mean no slavish mental or bodily fear or adulation—no sacrifice of conscience or judgment; but a readiness to hear the inculcation of the different principles of the Order—a uniform obedience to its laws, however apparently disagreeable. This is a duty we solemnly promise when we enter a Lodge, and to swerve

from such duty is a gross violation of honor as a man and an Odd-Fellow.

Odd-Fellowship is, in our opinion, founded on the strictest principles of piety; and we must perceive, in its social regulations, that the happiness of an individual member must rise or fall in proportion to the interest he feels in the welfare of his fellow-members, and for the preservation of the Order in common. Like the heavenly bodies, which are preserved in their relative position to each other by their common attraction to the sun, Odd-Fellows are kept in unison with each other by their attachment to principles which directly govern them. Those who can not heartily perform the social duties of Odd-Fellowship, want an essential mark of fellow-feeling to mankind in general. What other proof need be afforded of the efficacy and moral tendency of the Order, than the increasing, and rapid, and astonishing progress it has made throughout the world within the last few years? As the light of intellect improves, Odd-Fellowship will acquire adherents and keep pace with it. Wherever it once becomes known, its benign influences are embraced, and no excitement is needed to blazon forth its precepts to accumulate disciples. Opposition has been made to it—is likely to be made—by the base, the self-sufficient, and the unworthy; but its purity has ever stood the fiery ordeal, and come forth in more vivid colors—its pristine brightness untarnished, unsullied.

Let us, then, persist in the glorious work we have commenced, with vigor and unflinching stability; let our bark, while sailing on the extensive ocean of Fellowship, be guided by the compass of justice; and, if we may continue the metaphor, let us perseveringly

pursue the track its needle indicates; that, when arrived at our destined haven, we may, with a pure consciousness of having supported to the utmost our purpose of benevolence and charity, securely recline our heads on the satisfactory pillow of contentment, and indulge in the aspiring hope that when summoned from this sublunary sphere, we may meet with an eternal welcome in that "angel-land" where "sorrow intrudes not"—where "the wicked cease from troubling, and the weary are at rest!"

CHARITY SHOULD DISTINGUISH ODD-FELLOWS.

Among the several moral virtues, Charity occupies a very prominent station. It is not, indeed, so much an independent virtue, as it is the element in which the other virtues move and operate. Its influence is remote, rather than immediate; and its excellence is seen to the best advantage, when observed in the various accidents and circumstances of practical life. When we think of Charity, we think of it rather as an energy to give tone and character to other graces, than of something which is in itself a grace. Performed in the true spirit of Charity, the simplest act wears an aspect of beauty and sublimity; apart from its presence and influence, the most important action appears altogether hideous and revolting. Hence, an inspired writer has aptly called it "the very bond of perfectness;" which is, in effect, to constitute it a sort of atmosphere for the other virtues to move in.

Charity is that universal feeling of good-will and kindness, which, rejecting local circumstances and prejudices, is willing to embrace the breathing universe in the spirit of concession and compromise: and which, where its object is smitten by the hand of poverty, is desirous of displaying itself in acts of pecuniary assistance. If we would make a just estimate of its importance, let us look abroad upon the face of the peopled earth. Let us observe the myriads upon myriads of active beings dwelling upon its surface, who, as civil and social beings, are bound together mainly by the cold law of selfishness; consider the numerous weaknesses and errors of human judgment; mark the perpetual liabilities to collision of feeling and interest; and we may then be prepared to form some idea of the importance of Charity. It is true that man, as an individual, possesses sympathies and inclinations that lead to seek with avidity the fellowship of his species; but, so soon as he enters into a state in society, his feelings of selfishness gain the ascendency of all the rest: hence the necessity of some strong opposing principle, which shall be, in fact, the great conservative principle of humanity. Such a principle is *Charity*. Like an angel of mercy, it has gone forth into the various departments of society with "healing in its wings;" often humbling and subduing the proud oppressor's heart; and ever seeking to soothe the wretched and disconsolate.

The monuments of Charity are more enduring than those of the hero; for they speak not of devastation and blood, but of positive deeds of mercy that can never be forgotten, until nature has forgotten to do its wonted work upon the memory of man. And while

systems that have grown weak from age shall have fallen with a crash that shall shake the earth, it will be the province of Charity to gather up the fragments that lay around, and march on, to shape to better purposes the destiny of the coming period.

But, if Charity be thus important in itself, institutions tending to extend and perpetuate its influence must be of vast utility also. Such an institution is Odd-Fellowship. It is based upon the purest principles of equality, extending like privileges and immunities to all its membership; and, rejecting all preference for any particular creed in religion, it clings, with the utmost tenacity, to those great moral principles which are shadowed forth in the impressions of nature, and confirmed by the precepts of Divine Revelation. Its membership, particularly those of more elevated condition, should learn to lay aside feelings of pride and ostentation, by the frequent recurrence of scenes of sorrow and wretchedness; while from those scenes they should gather a practical commentary upon the unstable character of earthly pomp and glory. Lessons taught by example are more thrilling than those gathered from the history of past events. There is no school so good as that of self-experience. We read of events of gone-by generations, as things about which we are concerned but little; and of those who were long since subjected to the sad fluctuations of earthly fortune, we are too apt to feel that they were beings with whose destinies our own are but slightly identified. We read of Xerxes, who marshalled his millions upon the plains of Asia-Minor, and fancied himself capable of shaking the pillars of the universe. A moment more, we see him flying from a handful of detested

Grecians. We read of Tadmor in the desert, whose splendor almost added additional lustre to the sun. Alas, she is gone now! and she and Xerxes sleep in the same oblivious tomb. We read the sad illustration of the fleeting nature of earthly glory: it is an old story; and our hearts turn away but slightly affected. But when from a tragedy, which was acted many centuries ago, we turn aside to gaze, for ourselves, upon a scene of wo and wretchedness, the tear of sympathy will glisten in the eye, and the visage, despite of itself, will begin to express the commiseration that rules the heart within. Such feelings indicate the true spirit of Charity; and such feelings Odd-Fellowship is well calculated to create and preserve.

But while Odd-Fellowship thus fosters Charity, and extends its influence as a social principle, it strips it of its most revolting character, when made to assume the garb of almsgiving. To a sensitive being, however desolate his condition, the idea of being the receiver of accidental charity is a loathsome thing. This feeling Odd-Fellowship takes away, since, in sending its alms to the desolate widow — who stands in silent but speaking wretchedness over the couch of her deceased husband — it places it in her hands as that which is hers by right of inheritance. This is an incalculable good. It is not enough that alms be given: they must be so given that the subject does not feel the sad necessity he is under to receive them. Otherwise, in relieving an immediate necessity, almsgiving would often lead to a remote and fearful evil, by making its subject repine at his lot, and curse the hard hand of Providence for subjecting him to so sad a state of vassalage.

In promoting Odd-Fellowship, then, we are subserving the best interests of humanity by advancing *Charity*. Together may they run out into the various departments of society, until they shall have compassed the four corners of the earth! And while Charity shall erect its temple in every land, may benevolence and love rule the feeling of every breast!

THE PROPOSAL OF CANDIDATES.

THIS is unquestionably one of the most essential matters, in reference to Odd-Fellowship, that can be suggested; and we shall, therefore, speak plainly, though we trust not harshly, upon it. If we assert that much harm has resulted from *negligence* or *hastiness* in this business, we trust that those who may have been to blame will take no offence; but that they will "make haste" to atone, in some measure, for the evil they have done, by restraining others from following their example.

There was an old charge (and an excellent one), which Odd-Fellows heard very often, and which might still, with much propriety, be impressed on their minds. The spirit of Innovation has "flung" that good old sentence of advice, with some other good things, into the shade; but we shall print it here, with the hope that some thousands of Odd-Fellows, now and hereafter, will read and ponder it. It is as follows:—

"*Should you, at any time, propose a friend to become a member of this Order, see that he be such a*

man as will be likely to conform to the rules and precepts of Odd-Fellowship; for nothing is so painful to the feelings of faithful Odd-Fellows as to see the requirements of the Institution trampled upon and profaned."

With such an injunction as this impressed upon the mind, surely no Odd-Fellow could conscientiously be instrumental in bringing an unworthy person into the Fraternity. He would be careful to propose no such character. It will not do to say that a bad man may be expelled, and that his admission, therefore, will produce no harm. For when a worthless character once gains access to a Lodge, and is enrolled among its members, although it is true we can always remove him from a place he is unfit to fill, yet, as every one has some friends, the cure, in this case, is at least as bad as the disease. How much better is it to be careful, and allow no such person to be even proposed! If a person heedlessly rush into danger, and break a limb, or engender a pestilential fever, his physician may restore him to health; but how preferable to the physician would *prevention* have been! So, more mischief can be avoided, and more good effected, by employing our vigilance and caution in proposing candidates, than in healing the wounds caused by unworthy men after they have once entered our halls and been initiated into our mysteries. It is a lamentable fact, and one which has done us, as an Order, more harm than all the opposition of our enemies, that there have been *bad men* introduced among us. We can not deny this fact, humiliating as it is, but we can surely prevent a repetition of occurrences so much to be deprecated.

We would not undertake to set up any particular standard or rule in this matter; but we would suggest that any brother who proposes for Odd-Fellows men whose characters are known to be bad, violates, as a member of our Brotherhood, every principle of honor, and deserves himself expulsion from any Lodge which he thereby so deeply disgraces and injures. Scoffers, bigots, gamblers, drunkards, slanderers, liars, sensualists, misers, swindlers, men who abandon wives and children, men who "grind the faces of the poor"—should no more be admitted into an Odd-Fellows' Lodge than the thief or the murderer!

Every man who becomes a member of a Lodge, signs his name to a written or printed paper, in which occurs something like the following:—

"Any person not under twenty-one, nor over sixty years of age, *of good moral character and industrious habits*, and exempt from all infirmities which may prevent his gaining a livelihood for himself and family, shall be eligible to membership in this Lodge. Brothers, before proposing a candidate for membership, must first ascertain if he is qualified according to the preceding conditions; his name must then be submitted, and, at the time of making the proposition, the sum of blank dollars must be deposited with the Secretary; and in case the candidate should not come forward within eight weeks after being notified of his election (unless prevented by sickness or absence from town), he shall forfeit the same, and it shall be paid over to the Widow and Orphans' Fund, and the proposition shall be void; but should he be rejected, the amount so paid shall be refunded. When a proposition for membership has been made, the same shall

be referred to a Committee of three brothers, who shall report at the next regular meeting, when the candidate shall be balloted for, and if he receive an unfavorable vote, the same can in no case be reconsidered; unless all the members who voted black balls, voluntarily, in open Lodge, declare they did so by mistake. Every member, on being admitted into this Lodge, shall sign the Constitution and By-Laws thereof, agreeing to support the same and pay all legal demands against him so long as he remains a member of this Lodge; he shall also furnish the Secretary with his residence, and, in case of removal, shall notify him within three weeks thereafter."

This is what Odd-Fellows should consider carefully, in all its bearings, ere they propose any man, no matter how much a *friend* he may be, to the Order.

DISCIPLINE OF ODD-FELLOWSHIP.

Human nature is formed of a material so frail in texture, that, however plausible may be its tenor for a time—unless bound by an adamantine chain of resolution—temptation soon makes an inroad upon its territories, and wantonly destroys all its barriers, all its good intentions. It can not therefore be surprising that in a Fraternity of 200,000, let their designs be ever so pure, some means must be taken to exercise a spirit of consistency among them, having for its object the perpetuity of the cause and the benefit of each individual. Every human institution provides against

departures from the purpose and spirit of its establishment. We see the Society of Friends—a fraternity whose apathy to form is proverbial, where it can in the slightest case be dispensed with—even they have rules framed so as to protect its principles against the possibility of perversion. Every bill for the enclosure of a waste or the construction of a railway is marked by the suspicious prudence of mankind in dealing with their brethren. Now in scarcely any other case is there so great danger of innovation as in the case of Odd-Fellowship—a tender plant in an ungenial soil. Hence our General Laws, hence our By-Laws: how they operate, the increasing prosperity of the Order shows. To prevent a general decay, we must put forcible restrictions upon a defaulter. We must have control somewhere. It is nothing but reasonable, therefore, that a government be formed, like that of the Grand Lodge of the United States, for the guidance of the whole, and the preserving a general and perpetual spirit of uniformity. If we are to remain a company of unflinching advocates in the cause of philanthropy, we must exact an unrelaxing discipline from all. The object to be kept in view is the purity of the Order and the good of all who oppose its interests by a base perversion of its principles. Still we are to avoid all rashness, all hasty conclusions. Reproof should be administered where a disposition is shown to infringe upon a law, and that in a serious manner, "with great meekness and pity," and with *perfect impartiality*. Admonition will often bring an erring brother to contrition. St. Paul treats admirably on this point, when writing to the church at Thessalonica: "Note that man, and have no company with him, that he may be

ashamed. Yet count him not as an enemy, but admonish him as a brother." In every case of infraction the object should be to "restore" an offender, rather than to punish or expel him. We see, then, the necessity of not entirely abandoning those who err: they should be warned, and, if possible, convinced of their departure from rule, that they may be "restored in the spirit of meekness." Persons are placed in a very delicate situation who incur the censure of a Lodge, and ought to feel and know the dishonor and danger that fall, not only upon themselves, but upon the Order in particular; for the prejudice of the world is strong, and many who "lie in wait for our halting" would rejoice at the prospect of our downfall.

Earnest adherence to rule is particularly necessary to Odd-Fellowship. We must never allow discipline to be relaxed, as the number of cases, which may by such means require it, increase and the Order must contain many who are indisposed to employ the goodly resoluteness. Hence, too, none save such as entertain a strict desire for the prosperity of the Order, can be expected to maintain a real discipline. Many "roots of bitterness" will spring up in Lodges, and we can not expect to arrive at so desired a state of perfectness but some will be "found wanting;" for whereunto is the palace that foul things sometimes intrude not?

The time must eventually arrive when our elder brethren will be "gathered to their fathers," and the guidance of the Order devolve on the younger members. If, then, we indulge in odious petty differences now, we must bid farewell to the tranquillity, content, and peace, exhibited and enjoyed to-day, and dread the anarchy, confusion, and turbulence, that will assu-

redly prevail to-morrow. "Can such things be, and overcome us, like a summer's cloud, without our special wonder?" To obviate so dire an aspect in the perspective, so bitterly repugnant to the feelings of every true Odd-Fellow, so utterly at variance with the purposes for which our praiseworthy Institution was founded, let us, by our uniform adherence to its principles, evince our determination to secure unviolated, unsullied, without stain and without alloy, the purity of Odd-Fellowship in our own day.

A decided enforcement of discipline is necessary in the promotion of unity among us, without which we may, as the numerous sands on a seabeach, lie in accidental proximity—in a seeming connectedness with each other—but, upon a more superficial observance, our manifold and important parts are wofully disjointed. We must exhibit a solidity of purpose and principle entirely connected. We must, like a mass of gold, uniformly allow all our parts and particles to adhere and combine; and so evince an ardent desire of resolution to fulfil the important duties we are called upon to perform in a manner that will reflect credit on the Order, and convey satisfaction to ourselves. We must, by unity, not only constitute a great number, but a great ONE. We must be united in both common interests and reciprocal esteem.

PRINCIPLES OF ODD-FELLOWSHIP.

One of the fundamental rules of life, laid down by our great Master, is, to "do unto others as ye would that others should do unto you." An injunction emanating from so divine a Source, can not fail to inspire every rational being with that sense of social fellowship which is due from one created individual to another, and must, therefore, elevate his mind to a perfection of purity far above the common feelings of life. This, we apprehend, was the chief intention of our ancestors, in guiding them to the attainment and general spread of Odd-Fellowship throughout the universe. The ordinary obligations of Odd-Fellowship are attached to the members of Lodges in their collective character; but there are some positive and some negative duties, arising therefrom, which specially belong to such members; every brother is required to have faith, and all the virtues therein composed are to be evinced by him. Before entering on this topic, it may be useful to notice, generally, the purposes of Odd-Fellowship. Odd-Fellowship is the exercise of the social principle in matters of common life—the junction of men who agree in views, and tastes, and purposes, for their joint assistance and united endeavors for providing relief in the hour of need. It is not confined to one particular

occasion, or limited to one transaction; it extends its advantages to all who recognise each other as members—who rank under one common head; every expression of fraternal regard, every participation in the enjoyments of friendship, every act of sympathy and benevolence, as truly belongs to the principles of Odd-Fellowship, as the celebration of a natal day. Such ought to be the predominant feature displayed in the conduct of all who enter a Lodge-room. In truth, if we are strangers to communion with our brothers on other occasions, it is impossible for us to enjoy it there; for the mind is not a piece of mechanism, which can be set going at pleasure, whose movements are obedient to the call of time and place. Nothing short of habitual sympathy, springing from the cultivation of benevolent feeling and the interchange of kind offices, will secure that reciprocal delight, that social pleasure, which are the soul of our communion. Our frequent flow of benevolence should not be limited to those who belong to the Order alone, but to all our fellow-creatures, when time and circumstance give occasion, in order that we may more cheerfully fulfil kind intentions to those who have a more immediate claim upon our liberality in the Order; as, if such sentiments do not sway our bosoms upon ordinary occasions, how can we voluntarily, and without a struggle, perform an act of good-will to our individual Lodge-members? And when a moiety is contributed with a turbulent spirit, the recipient had much rather remain in his penurious state than seek relief from such a donor. Thus Odd-Fellowship requires its votaries to manifest a feeling of benevolence in public as well as private; the one will naturally lead us to

perform good deeds toward the other; therefore, if we fail on the one hand, a total neglect and indifference will arise on the other. To advance the principles of Odd-Fellowship, it is necessary to cultivate and entertain its foremost purpose, the benign spirit of philanthropy, as regards the welfare of others. Can we, without compunction, exercise benevolence to our individual relatives, if we exhibit a dereliction of that principle for a stranger? Can we imitate the timely compassion of a Samaritan, if we foster the detestable feelings of vicious pride and contempt of a Levite? "When"—asks Cowper—

> "When was public virtue found
> Where private was not? Can he love the whole
> Who loves no part? he be a nation's friend,
> Who is, in truth, the friend of no man there?
> Can he be strenuous in his country's cause,
> Who slights the charities for whose dear sake
> That country, if at all, must be beloved?"

Thus, then, we may conclude that the principles of Odd-Fellowship as much depend upon our general conduct out of the Order, as our character in common life depends upon our energetic fulfilment of discipleship in the Order.

A constant provision (which is the great object of Odd-Fellowship) against the needs of brethren, is an operation and display of principle far more exalted in the eyes of all good men than the incidental manifestation of charity, under the impulse of a momentary sympathy. To lay by a store of bounty for suffering and needy brethren, is to treasure up love and happiness in the heart—is a work of principle far surpassing the acts of a temporary compassion; it is the foundation-stone on which the sublime structure of Odd-Fel-

lowship was raised, and finally became the formidable edifice we now behold. Nor could a more suitable plan be brought into operation, for expressing our filial attachment to that portion of mankind whose reciprocity of feelings demands our aid. Whatever plan might be adopted, we arrive but at one conclusion: we are bound by not only the law of nature, but the law of God, "not to see any brother have need, and shut up our bowels of compassion from him." Odd-Fellowship is constructed upon as divine principles as those which sway other institutions. Every votary at its shrine is expected to love and exalt its precepts—to love them for the sake of their excellence—to love them for the sake of those benefits which we all, in common, enjoy—to love them in this life, for the sake of that heavenly communion in which we hope to dwell hereafter. Odd-Fellowship is loud in probibiting all jealousies; all rejoicings in the evils of another; all encouragement to vice, irregularities, and vicious propensities: it encourages all good deeds, and condemns all frail habits; it advances man in the social scale of life, and retards, by avoidance, him whose absolute viciousness requires admonition; it requires us to cherish love toward all mankind, though not immediately connected with them: not that it requires us to neglect the officers and brothers of a Lodge with whom we are directly allied—no, this would be to destroy our membership in a particular coterie, and lose our social privileges and the peculiar advantages therewith attended, in a vague generality of communion. The very fact of our entering one particular Lodge, intimates our preference for that Lodge, in distinction from the rest, and requires our participation

and exertions in its services: still, while such does not merge our membership in a vagrant indifference to its privileges, we are not to lose our feeling of catholicity in the restrictiveness of a general communion. Here, Odd-Fellows maintain a *visible* bond of union in the world. An individual unites himself to a Lodge, that Lodge is united to other similar bodies, and thus has arisen universal association, whose praiseworthy efforts to do good is augmented by each individual putting "his shoulder to the wheel." It must be remembered that a union with one particular society does not dissociate us from the general body; we are members of a *community*, though immediately connected with a *particular family;* we belong to a kingdom, as well as a city within it, and are not allowed to lose either our patriotism in our citizenship, or our citizenship in our patriotism. All Lodges are to be regarded with the same benevolent feelings which characterize its uniformity, notwithstanding our intimate connection with one of them in particular. In an army are many companies, yet one great fraternity — "distinct as the billows, yet one as the ocean." So with Odd-Fellowship: we belong to a Lodge, yet are accountable to the Order for our actions; and it appears but reasonable that one Lodge should recognise, as a sister, a Lodge similarly consisting of individuals acting under the same authority, and seeking to promote the same cause. In this spirit, our Lodges are allowed to visit each other as brethren, and even to receive each other's members as brethren; they *co-operate* for the good of the Order, and thus recognise each other; they reciprocally seek and render advice; they relieve each other's necessities, and

in various ways are esteem and confidence exhibited and expressed. The principles of Odd-Fellowship emphatically hold forth, that however useful, and delightful, and legitimate, it may be to hold communion with other Lodges, *regular* attention to our own is obligatory — is indispensable.

In a word, "universal love to all mankind," and a mutual sympathy with the wants of our fraternal brethren, are the two great pillars that support the laudable capital of Odd-Fellowship. Long may they stand; long may they remain an impenetrable barrier to rebut the attacks of the prejudiced and unprincipled; long may they flourish in the refined sculpture that now decks them; long may they serve as a beacon-light, to guide the hesitating and the wavering unto where true felicity may be experienced; and long may they prove a source of relief to the afflicted, the needy, and the oppressed!

OPENING AND CLOSING A LODGE.*

Previous to the opening of a Lodge, the officers and members must be clothed in proper regalia, and each take his station or seat. The door must be

* The method (not the *form)* of opening and closing an Encampment is similar to that of opening and closing a Lodge. The Chief-Patriarch requires the officers to specify their duties, and he must see that these duties are performed. The High-Priest, at the opening and the close, offers an appropriate prayer.

closed; and the Warden will see that all the brothers in the room are "correct." The respective officers will then severally state what their duties are; after which the N. G. will remind the brothers of their duty as Odd-Fellows and members of the Lodge, and cause the Lodge to be declared opened for such business as may be lawfully brought before it, and for the diffusion of the principles of benevolence and charity. The chaplain may then offer the following prayer; after which the business will proceed:—

"Almighty and most merciful God! we adore thee as the Creator of all worlds, and the righteous Governor of all beings, upon whom we are dependent for life and all its blessings, and without whose favor no human enterprise can permanently prosper. Lift upon us, we pray thee, O Lord, the light of thy countenance, and bless us while we are together this evening. May all things be done in the spirit of charity and brotherly kindness, and may our labors of love be blessed to the promotion of the best interests of our beloved Order. Hear us, O God, in behalf of the stranger, the sick, the afflicted, the widow, and the orphan, and bless them as thou seest that they may need. Keep us ever in thy fear and wisdom, and save us all with an everlasting salvation: and to thy great name be all the glory, 'as it was in the beginning, is now, and ever shall be, world without end.' Amen."

When the business shall have been finished, the brothers will rise at the call of the N. G., and after the officers shall have stated their duties at the closing (the V. G. having first thanked the brothers for their company, and requested it again), the Lodge will be declared closed until next Lodge-night: after which the chaplain may offer the following prayer:—

"We bless thee, O Lord, that we have been permitted to enjoy this, another Lodge-meeting. Pardon what thou hast

seen amiss in us; and now, as we are about to depart, let thy blessing be with us, and with all our brethren throughout the globe. May brotherly love prevail, and every moral and social virtue adorn our lives, while members of this Lodge below, and at last may we be admitted to the joys of a better world: and thine be the power and the glory, for ever and ever. Amen."

DEGREES AND DEGREE LODGES.*

Degree Lodges are formed for the purpose merely of conferring the five subordinate Degrees on members who may apply for them: their legality is recognised by the Grand Lodge of the United States. The time, place, and manner of conferring the Degrees, are proper subjects for local legislation. They may be conferred by the Grand-Master, the D. G. Master of a District, or his deputy; by the Noble-Grand of the Lodge to which the applicant may be attached, or by a Degree Lodge established for the purpose. But no Lodge can confer Degrees upon a member of another Lodge, without the consent of the Lodge to which the member belongs. The minimum price for Degrees is left to the control of the local Grand Lodges. Certificates for Degrees must be granted by the subordinate Lodges to its members, by ballot, on the presentation of which certificates to the proper officer the brothers are entitled to be instructed in the Degrees named therein. Not more than the first two Degrees can

* The time between Initiation and the first Degree, and the period between the Degrees, and between rejection and re-application, is left to the legislation of State Grand Lodges. The article is correct as to some jurisdictions, but not in all.

be conferred at one time, unless the most urgent necessity be shown to exist, in which case the Grand-Master of the Grand Lodge, or his Deputy, may grant a dispensation permitting the five to be conferred on the same day.

A Degree Lodge is sanctioned by the Grand Lodge of a state, to which it is amenable. Its officers consist of a High-Priest, Deputy High-Priest, Secretary, Treasurer, Warden, Conductor, Inside Guardian and Outside Guardian. It is the business of the High-Priest and Deputy High-Priest to confer the Degrees. It is usually supported by a charge of from twelve to twenty-five cents for each Degree it confers, the Lodge to which the member belongs always receiving the sum fixed upon by the Grand Lodge as the price for Degrees; but it is not uncommon for the Lodge to pay the charge of the Degree Lodge. Upon the written petition of five or more Past Grands and five or more Scarlet-Degree members of the Order, praying for a warrant to open a Degree Lodge, the Grand Lodge may grant the same; and such Degree Lodge will receive its charter and the necessary lectures and instructions in the same manner as is provided for subordinate Lodges

No Degree Lodge can admit or retain in membership any person who is not a regular contributing member of a subordinate Lodge, unless it be one whose card is in the possession of the Grand Lodge or its officers as an applicant for a charter for a Lodge.

Persons to whom is confided the duty of conferring Degrees should be men of known and unquestionable ability. They should be able to read and speak well,

and be capable of impressing the truths they are called upon to teach, in a solemn and dignified manner, upon the mind of the candidate. They should be rigidly accurate in their explanations, and be competent to express them so perfectly and correctly as to render the slightest mistake or misapprehension impossible.

PAST-OFFICIAL DEGREES, ETC.

PAST-OFFICIAL DEGREES are conferred on the Past (Assistant) Secretary, Past Vice-Grand, and Past Noble-Grand only (except in cases of newly-organized Lodges), and *then* for service in the Lodge for a majority of meetings in each term. The Grand-Master or his Deputy, a Degree Lodge, or the Lecture-Master of a Lodge conferring its own Degrees, are the proper persons to confer and explain these Degrees.

The Grand-Lodge Degree is conferred by the Grand-Warden, usually in the Grand-Lodge room. Any brother who has passed the higher chair of his Lodge is entitled to it. It is uniform to *all* Grand Lodges. In order to obtain it, a brother must present a certificate, under seal of his Lodge, showing that he has served as Noble-Grand.

The Grand-Encampment Degree may be conferred (by the Grand High-Priest) on all P. C. Patriarchs, and in some states also on Past High-Priests. They must produce certificates from their Encampments, showing that they have passed the chairs.

SUBORDINATE ENCAMPMENTS.

SUBORDINATE Encampments exist by virtue of warrants, or charters, granted by a Grand Encampment, or by the Grand Lodge of the United States. Seven members of the Royal-Purple Degree, in good standing, may obtain a charter for an Encampment.*

To acquire or retain membership in an Encampment, full membership in a Lodge is indispensably necessary. Neither can any person become a member of an Encampment who has not attained to the Scarlet Degree.

A brother who wishes to propose another as a member of an Encampment, must do so in writing. The candidate must be received and admitted in a manner similar to that by which a person is admitted to a subordinate Lodge: *one black ball*, however, is sufficient to reject him. The fee for admission is seldom or never less than twelve dollars, for which the three Encampment degrees are conferred. The price, however, varies in the several states.

It is optional with an Encampment whether or not to pay benefits to sick members. Most Encampments, however, do pay some benefits. The amount varies from three to five dollars and upward. On the death

* Petitions and Charters for Encampments are similar, in form and manner, to those pertaining to Lodges. See p. 55.

of a Patriarch, also, a sum is appropriated toward assisting to pay his funeral expenses.

The elective officers of an Encampment are a Chief-Patriarch, High-Priest, Senior Warden, Scribe, Treasurer, and Junior Warden, who are (as are also the officers of subordinate Lodges) elected by ballot semi-annually. There are several appointed officers (besides a Sentinel and Guardian), whose duties pertain particularly to the assistance required of them at the introduction of members: they are appointed semi-annually, by the Chief-Patriarch and High-Priest.

The duty required of the Chief-Patriarch is similar to that which is performed by the Noble-Grand of a Lodge.

The duty of the High-Priest is principally to read certain lectures pertaining to his office, and to give necessary instructions to initiates. He should be a man of ability, *and of unquestionable morals.*

The Senior Warden is the assistant of the Chief-Patriarch, and, in case of that officer's absence, must preside over the Encampment.

The Scribe's and Treasurer's offices are similar to those of the Secretary and Treasurer of a Lodge.

The Junior Warden must assist the Senior Warden in the performance of his duties, officiate for him in his absence, and perform such other duties as may be legally required of him by the Chief-Patriarch.

The patriarchal branch of the Order is, in the estimation of many, far more desirable than the initiatory branch. Every Odd-Fellow should make it his aim to reach the "topmost round of the ladder of Odd-Fellowship," the Royal-Purple Degree. No brother of good character, however poor he may be, or how-

ever humble, need be prevented from attaining thus to the full stature of an Odd-Fellow.

We can not conclude this subject without expressing our earnest hope that the heads and members of the Encampments will read our remarks on the duties of subordinate-Lodge officers and members, and that, so far as they may apply to them, they will endeavor to adopt the advice they contain, with the full assurance that the more careful and correct we become as Odd-Fellows, either in or out of our Lodges or Camps, the more prosperous we shall be ourselves, and the more useful we shall become to the world.

The following is the order of business of an Encampment:—

1. Opening the Encampment.
2. Calling the roll of officers.
3. Reading the minutes of last session.
4. Inquiry whether any Patriarch needs aid or sympathy
5. Consideration of previous proposals for membership.
6. Admission of members.
7. Conferring of Degrees.
8. Reception of new proposals.
9. Report of Visiting Committee.
10. Unfinished business.
11. New business.
12. Report of Committee of Finance.
13. Report of Committee of Correspondence.
14. Report of Trustees.
15. Report of Committee of Revision.
16. Reports of Special Committees by seniority.
17. Reading of communications, &c.

STATE GRAND LODGES AND GRAND ENCAMPMENTS.

THREE or more subordinate Lodges or Encampments, located in any state, district, or territory, where a Grand Lodge or Grand Encampment has not been established, having seven Past Grands or Past Chief-Patriarchs, in good standing, may petition the Grand Lodge of the United States for a Charter for a Grand Lodge or Grand Encampment; which, if approved by a majority of the votes given, will be granted, and organized by the Grand-Sire, or some qualified brother or Patriarch whom he may appoint for the purpose. Such three or more Lodges or Encampments must each first appoint one or more of its Past Grands or Past Chief-Patriarchs to represent it in a convention, to be composed of the several Lodges or Encampments in the state, district, or territory, who must consider the propriety of applying for a Grand Charter, as well as determine on a place or town for the location of the Grand Lodge or Grand Encampment. When these questions shall be decided (the vote having been taken by Lodges or Encampments, and not by the number of past officers present in the convention), the representatives must make application in the following form :—

"To the R. W. Grand Lodge of the United States, of the I. O. of O. F.

"The petition of blank Lodge [or Encampment] No. 1, blank Lodge No. 2, blank Lodge No. 3, of blank, respectfully represents, that at present they work under warrants granted by your right worthy body; that at present they have blank Past Grands [or Past Chief-Patriarchs] in good standing. They are of opinion that it would be of advantage to the Order to establish a Grand Lodge [or Grand Encampment] in the state of blank. They therefore pray your right worthy body to grant a Charter for a Grand Lodge [or Grand Encampment] in the state of blank, to be located at blank.

"Witness our hands and seals, this blank day of blank, 1851.

"A. B., Representative of No. 1.
"C. D., Representative of No. 2.
"E. F., Representative of No. 3."

This petition must be accompanied by the charter-fee, which is thirty dollars.

During the recess of the Grand Lodge of the United States, the Grand-Sire, Deputy Grand-Sire, and Grand Recording Secretary, are authorized to grant dispensations to open Grand Lodges or Grand Encampments, which must be submitted to the Grand Lodge for approval and confirmation when it next meets.

The Charter or Warrant for a Grand Lodge or Grand Encampment, issued by the Grand Lodge of the United States, and furnished to a state Grand Lodge or Grand Encampment, is expressed as follows:—

"INDEPENDENT ORDER OF ODD-FELLOWS.

"To all whom it may concern: I, A. B., Most Worthy Grand-Sire of the Grand Lodge of the Independent Order of Odd-Fellows, of the United States of North America, and

the jurisdiction of the Order thereunto belonging: FRIENDSHIP, LOVE, TRUTH.

"Know ye, that by virtue of the powers in me vested, I do hereby authorize and empower our trusty and well-beloved [C. D. and others] to constitute a Grand Lodge [or Grand Encampment] in the city of blank, and state of blank, to be known and hailed by the title of blank.

"I do further authorize and empower our said trusty and well-beloved [C. D. and others] to hear and determine, all and singular matters and things relating to the Order within the jurisdiction of the said Grand Lodge [or Grand Encampment], according to the rules and regulations of the Grand Lodge of the United States: Provided always that the said [C. D. and others] pay due respect to the Grand Lodge of the United States, and the ordinances thereof: and provided also that this Dispensation shall be approved at the next session of the said Grand Lodge of the United States, otherwise to be of no force or effect.

"Given under my hand, and seal of the Grand Lodge of the United States, at the city of Baltimore, in the state of Maryland, this blank day of blank, and of our Order the blank.

[L. S.] "A. B., GRAND-SIRE.

"E. F., *Corresponding Secretary.*"

GRAND LODGES.

WE have previously stated that Grand Lodges are the heads of the Order in a state, district, or territory, where they may be established, and that they are instituted by and are under the jurisdiction of the Grand Lodge of the United States. They have the control of all the subordinate Lodges under their own jurisdictions, and enact all laws required for the government of such Lodges. They meet either annually or semi-annually, for the transaction of business: with one or two exceptions, they permit all the Past Grands of

their subordinates the right of speech and vote.* In these exceptions the Grand Lodge is composed of one or two representatives from each Lodge, each having one vote for a certain number of members, and additional votes for additional numbers.†

The Grand Lodge is the supreme tribunal of the Order in its jurisdiction. No Lodge can be formed, or continue to exist, without its sanction. It has the sole right and power to grant or suspend Charters; to receive appeals and redress grievances; to originate and regulate the means of its own support; and to do all other proper acts to promote the interests of the Order.

The elective officers of the Grand Lodge are as follows: Grand-Master, Deputy Grand-Master, Grand Warden, Grand Secretary, Grand Treasurer, Grand Representatives to the Grand Lodge of the United States.

* Each Grand Lodge consists of all the Past Grands in good standing within its jurisdiction: but by its constitution it may restrict its legislative power to such representative basis as it may deem best for the proper transaction of business; but it can not abridge the privileges of Past Grands pertaining to their rank in the Degrees of the Order, viz.: their right to past-official Degrees, eligibility to office, precedence belonging to their grade, privilege of attending the meetings of their Grand Lodge, and right to vote for Grand Officers.—DIGEST, p. 43.

† The Grand Lodge of Northern New York, whose founders were the originators of these "exceptions," allows every Lodge of less than fifty members one vote, two votes where the number amounts to fifty, and one vote for each additional fifty members. One object of the reform intended was a prevention of the confusion which might arise in legislation by the rapid increase of the Past Grands, who were being admitted as legislators in the Grand Lodge of New York at the rate of about *six hundred annually*.

The appointed officers [appointed by the Grand-Master] are as follows: Grand Chaplain, Grand Marshal, Grand Conductor, Grand Guardian, and District Deputy Grand-Masters who have charge of the Lodges in counties or other specified localities

These officers are elected and appointed annually.

The Grand-Master must preside and preserve order, and enforce a due observance of the laws of the Institution; give the casting vote in cases of "tie," except in those of the election of officers; and order the payment of moneys. He may grant dispensations for conferring Degrees on a brother who may require them in advance of the ordinary time, and confer official or other Degrees in person. He must decide all questions of law that may arise during the recess of the Grand Lodge; and he must give such instructions in the work of the Order as may be necessary.

The Deputy Grand-Master must support the Grand-Master in presiding, and in his absence fill the chair for him. In the event of a vacancy in the office of Grand-Master, the Deputy Grand-Master becomes Master for the balance of the term.

The Grand Warden must assist the Grand-Master in conducting the business of the Grand Lodge; and, under the Grand-Master, have special charge of the door; and in the absence of the Grand-Master and Deputy Grand-Master, he must preside.

The Grand Secretary must make a just and true record of the proceedings of the Grand Lodge at every session, and transmit, immediately after the close of the annual session, to the District Grand-Masters and subordinate Lodges, printed copies thereof. He must keep the accounts between the Grand Lodge and its

subordinates, receive all moneys coming to the Grand Lodge therefrom, and pay the same over to the Grand Treasurer. He must issue all necessary notices and circulars to subordinates, and to the District Grand Masters and Representatives. He must provide all stationery for the use of the Grand Lodge, and superintend such printing as the Grand Lodge may direct. He receives such salary as may be ascertained and fixed upon at each annual session. He must, previous to installation, give bonds to the three first-named Grand Officers, in such form and penalty as they may approve of, for the faithful discharge of his duties.

The Grand Treasurer must receive and take charge of the moneys of the Grand Lodge; pay all orders drawn on him by the Grand-Master, under the seal of the Grand Lodge; make such investment of the funds as the Grand Lodge may direct; keep his accounts in such a manner as will exhibit the sources and amount of receipts, and by whom paid; the purposes and amount of disbursements, and to whom paid; have his accounts closed up on the first day of blank, annually, and submit them to the Finance Committee. He must, previous to installation, give bonds to the three first-named Grand Officers, for the faithful discharge of his duty.

The Grand Representatives must attend the Grand Lodge of the United States, and faithfully perform the duties of legislators therein.

The Grand Chaplain must attend the sessions of the Grand Lodge, for the purpose of opening and closing with prayer.

The Grand Marshal must assist the Deputy Grand-Master in supporting the Grand-Master in the Grand

Lodge; must attend at the installation or organization of Lodges; and have charge of all processions that may be ordered or participated in by the Grand Lodge.

The Grand Conductor must examine the certificates of candidates for admission, and introduce such candidates to the Grand Lodge; and assist the Grand Marshal in the discharge of his duties.

The Grand Guardian must attend the door of the Grand Lodge, and permit no improper person to enter. At the installation of the officers of Lodges, he must have charge of the door of the Lodge.

The District Deputy Grand-Masters must perform, in their several districts, the duty of presiding at meetings for the transaction of business relating to the members in their localities. In other respects, also, they perform the duties of a Grand-Master. They must confer Degrees and install the officers of the Lodges. They must report immediately to the Grand-Master any violation, on the part of their Lodges, of the laws of the Grand Lodge or of the Order.

The revenue of a Grand Lodge is derivable from charter-fees and assessments on the subordinates. It is appropriated to the purpose of defraying the necessary expenses of the Grand Lodge.

GRAND ENCAMPMENTS.

These bodies have control over the Encampments of a state, district, or territory, where they may be established. They also are instituted by and are under the jurisdiction of the Grand Lodge of the United States. Although not subordinate to a Grand Lodge,

yet they can pass no laws excepting such as may relate to the government of the Encampments. In all cases where precedence is to be observed, they rank below state Grand Lodges, which are the supreme legislative heads within their respective jurisdictions.

They usually consist of all Past Chief-Patriarchs and Past High-Priests, but in some instances of Past Chief-Patriarchs only, within their respective jurisdictions.

The officers of a Grand Encampment are as follows: Grand Patriarch, Grand High-Priest, Grand Senior Warden, Grand Scribe, Grand Treasurer, Grand Junior Warden, Grand Representatives to the Grand Lodge of the United States, Grand Sentinels, and Deputy Grand Patriarchs for each district.

All these are elected annually, excepting the Grand Sentinels and Deputies, who are appointed annually by the Grand Patriarch.

The Grand Patriarch must preside, and preserve order at the sessions of the Grand Encampment; decide all questions of constitutional law; receive and act on all complaints which may be made to him against his deputies or Encampments; give such instructions in the work of the Order as may be necessary; and grant dispensations to subordinates in all such consistent matters as he may deem promotive of the interests of the Institution. He has supervisory authority over the jurisdiction of the Grand Encampment.

The Grand High-Priest must preside in the absence of the Grand Patriarch; and in case that office become vacant, he has the full powers of Grand Patriarch for the remainder of the term. It is his duty to

assist the Grand Patriarch in giving instructions in the work.

The Grand Senior Warden must assist in presiding, and in preserving order. In the absence of the Grand Patriarch and Grand High-Priest, he must have charge of the Grand Encampment. He is the third officer of that body: in case of a vacancy in the offices of Grand Patriarch and Grand High-Priest, he has the full power of the Grand Patriarch for the remainder of the term.

The duties of the Grand Scribe and Grand Treasurer are similar to those of the Secretary and Treasurer of a Grand Lodge.

The Grand Junior Warden must open and close the Grand Encampment according to the regular form. He must introduce all new members.

The Grand Representatives must perform the duties of legislators in the Grand Lodge of the United States.

The Grand Sentinels have charge of the doors, and must prevent the admission of any improper person.

The duties of Deputy Grand-Patriarchs, in the government of their Encampments, are similar to those of Deputy Grand-Masters in the government of their Lodges.

The revenue of a Grand Encampment is derivable from charter-fees and assessments on the subordinates, and is appropriated to defray necessary expenses.

THE GRAND LODGE OF THE UNITED STATES.

The Grand Lodge of the United States is the supreme head of the Order in the United States of North America. All Grand Lodges and Encampments therein derive their authority from it. It may also establish Lodges of Odd-Fellows in any other part of the world. A Grand Lodge under its jurisdiction exists in British North America, and a subordinate Lodge in the Sandwich Islands. Grand or subordinate Lodges under its control exist in every State, District, and Territory of the Union, with the exception of Oregon, Utah, and the Indian Territories.

The Grand Lodge of the United States is a body corporate. It was incorporated by the legislature of Maryland in the year 1841.

It is the ultimate tribunal to which all matters of general importance to the State, District, and Territorial Grand Bodies are to be referred, and its decisions thereon are final and conclusive. It possesses the power to regulate and control the work of the Order,

and the several Degrees belonging thereto, and to fix and determine the customs and usages in regard to all things which concern Odd-Fellowship.

Its members are the elected or appointed representatives of Grand Lodges and Grand Encampments, and must be members in good standing of their subordinate Lodges and Encampments, members of a Grand Lodge, and in possession of the R. P. Degree. They are elected for two years by their respective Grand Bodies. Each G. Lodge or G. Encampment of one thousand members or less, is entitled to one Representative; if over one thousand, to two Representatives. Candidates for office must have the same standing in the Order as the Grand Representatives.

The elective officers are, Most Worthy Grand-Sire, Right Worthy Deputy Grand-Sire, Right Worthy Grand Corresponding and Recording Secretary, and Right Worthy Grand Treasurer, and are elected biennially by the Grand Representatives, by ballot, and by a majority of all the votes cast. They are installed at the last day of the session at which they are elected.

The appointed officers are, Right Worthy Grand Chaplain, Right Worthy Grand Marshal, Right Worthy Grand Guardian, and Right Worthy Grand Messenger, who are nominated by the Grand-Sire and approved by the Grand Lodge, and are installed immediately after the installation of the elective officers.

The appointed officers may be chosen from any of the Grand Lodges or Encampments, and need not be elected Representatives. They are entitled

to vote, on all questions before the Grand Lodge, in the manner following: Each Grand Lodge or Encampment having less than one thousand members, one vote; and each Grand Lodge or Encampment having more than one thousand members, one additional vote.

It is the duty of the Grand-Sire to preside at the sessions of the Grand Lodge, to preserve order, and to enforce the laws. He has the casting-vote in all cases of "tie." During the recess of the Grand Lodge, he has a general superintendence over the interests of the Order. He must hold no office in a subordinate Grand Lodge, or Grand Encampment, while acting as Grand-Sire.

The Deputy Grand-Sire must aid the Grand-Sire, by his advice and assistance, and preside in his absence. He must also open and close the meetings of the Grand Lodge.

The Grand Secretary (Recording and Corresponding) must keep a record of the proceedings of the Grand Lodge; keep accounts between the Grand Lodge and the Grand and subordinate Lodges and Encampments under its jurisdiction; write all letters and communications; carry on the correspondence of the Grand Lodge; and perform such other duties as may be required of them. The duties of these two officers have been for several years performed by P. G. M. James L. Ridgely, Esq., of Maryland, whose capacity and faithfulness have been such as to deserve the admiration and thanks of the brotherhood at large. As an evidence of the appreciation in which he is held by the Fraternity, it is merely necessary to advert to the fact that he has been unanimously elected, year after year, by the Representatives of the Grand Lodge,

whose constituents have given unmistakable evidence of their impression that the loss of his services would be a real calamity to the Institution. P. G. Master Ridgely has done more for Odd-Fellowship, in these United States, than any other brother in the Order. He is a man of much intelligence, and of the strictest integrity. As long as Odd-Fellowship has a name and character (which will be for ever!) he will be remembered as its most eminent and competent advocate and exponent.

The Grand Treasurer receives all moneys, and pays all orders drawn on him by the Grand-Sire.

The Grand Guardian attends to the admission of the members, whom he is required to "prove" before he permits them to enter the Grand Lodge.

The Grand Messenger's duty is to assist the Grand Secretary, and perform such other duty as the Grand Lodge may require.

The Grand Marshal, and the Grand Chaplain, must perform such duties as are usual to such offices.

At each annual session of the Grand Lodge, the Grand-Sire must appoint in each State, District, or Territory (in which there are not a Grand Lodge or a Grand Encampment), an officer, to be styled "District-Deputy Grand-Sire," whose duty it will be to act as the special Agent of the Grand Lodge, and perform such offices as it may direct. He has a general supervision over all subordinate Lodges and Encampments in his district, which work under Charters granted by the Grand Lodge of the United States. To qualify a brother for this office, he must be a regular contributing member of a subordinate Lodge and Encamp-

ment, and must have attained the rank of Past Grand, and be a Royal-Purple Degree member. If a Grand Encampment has been established in his district, he must also be a member of that body.

The Grand Lodge of the United States meets annually, on the third Monday in September, at such place as may be designated by itself. A majority of the Representatives of the several Grand Lodges and Grand Encampments is necessary to constitute a quorum for the transaction of business.

The revenue of the Grand Lodge arises from charter-fees, dues from Grand and subordinate Lodges and Encampments under its jurisdiction, and from the sale of books and cards for the use of the Lodges.

The Grand Lodge of the United States was organized February 7, 1821, by a committee of Past Grands from Lodges which had been instituted by Thomas Wildey, John Welsh, John Boyd, and others, by virtue of a Dispensation granted to them by the "Duke of York's Lodge, holden at Preston, Old England." It was then called "the Grand Lodge of Maryland and of the United States." Subsequently, on the 22d of November, 1824, it was established as the Grand Lodge of the United States, and the title "Grand Lodge of Maryland" dropped. THOMAS WILDEY was the first *Grand-Master;* JOHN WELSH, Deputy Grand-Master; WILLIAM WILLIAMS, Sec'y; and THOMAS MITCHELL, Guardian. At the session in April, 1826, the title of *Grand-Sire* of the Grand-Lodge of the United States was suggested, and in 1828 the Constitution was revised and this title confirmed. From this time the Grand Lodge has increased in importance, and in the number of Odd-Fellows within its jurisdic-

tion, until there are under its control 34 Grand Lodges, 2,941 subordinates, 28 Grand and 541 subordinate Encampments (numbering 21,026 Patriarchs) comprising a membership of over *one hundred and ninety-three thousand*, which is represented in the Grand Lodge of the United States by ninety-six votes —there being sixty-three from the Grand Lodges, and thirty-three from the Grand Encampments.

ORGANIZATION OF LODGES, ETC., AND INSTALLATION OF OFFICERS.

LODGES are organized and officers installed by the Grand-Master of the Grand Lodge in person, or by his Deputy, who must be a Past Grand. He is assisted by the Grand Officers. If these are not present in person, their places may be filled by Past Grands. Previous to organization, the brothers applying for the Lodge must agree to conform to and support the laws of the Grand Lodge and of the Order. Previous to the installation of officers, they must be examined by the Grand Marshal, whose duty it is to ascertain whether they are competent to fill the offices to which they have been elected, and who, if the examination prove satisfactory, will present them severally to the Grand-Master, who will duly install, or cause them to be installed. As each appears for this purpose, the Lodge is required to express its satisfaction or otherwise of the choice it has made in him, for the informaation of the Grand-Master, whose province it is to as

certain whether the election has been regular and properly understood. If objection be made to the installation of any officer, the Grand-Master will ascertain if it be valid, and in case it should, he will immediately order a new election, which he will superintend in person. After the installation is concluded, the Grand-Master will instruct the various officers in their duties, and, after having delivered to the Lodge its Charter, books, and papers, he must receive (if the Lodge be one which has been previously in operation), a correct "return" of its membership, its pecuniary condition, names of officers past and present, number of Degrees conferred, names of brothers suspended or expelled, with the causes therefor, and names of persons rejected, together with the amount of dues to the Grand Lodge; which he is required to forward to the office of the Grand Secretary. Such "returns" should always be prepared previous to the attendance of the Grand-Master for the purpose of installing, so that they may be placed in his hands the moment he calls for them. Blank forms for this purpose are furnished in ample season to all Lodges, by the Grand Secretary. The election and installation of officers of Lodges and Encampments occur semi-annually, in January and July.

Encampments are organized and installed by the Grand Patriarch of the Grand Encampment, assisted by the Grand High-Priest, Senior and Junior Wardens, Secretary, Treasurer, and Sentinel. The style of their organization and installation (not the *form*) is similar to that of Lodges.

Grand Lodges and Grand Encampments are organized by the Grand-Sire or his deputy. Past Grand-Officers of these bodies may install the officers elect. Previous to installation, such officers must agree to conform to and support the rules and laws of the Order as adopted by the Grand Lodge of the United States.

Members of Grand Lodges consist of all Past Grands in good standing in the subordinates; they are admitted on the authority of certificates granted by the Lodges of which they are members; which certificates must specify that the brothers holding them have been instructed in the five Degrees, and served an elective term in the office of Noble-Grand.

The members of Grand Encampments consist of all Past Chief-Patriarchs, and in some States of all Past High-Priests, who are admitted on the authority of certificates, specifying that such officers have served an elective term as Chief-Patriarchs or High-Priests of Encampments.

AN ODD-FELLOW'S COUNSEL.

IN NINE CHAPTERS.

CHAPTER I.

I.

MAN, in this world of misfortune and care, needs BROTHERHOOD. In his hours of darkness and trouble, he requires a friendly hand to cheer and comfort him.

How brief, indeed, is his life! how rapidly his days fly! Soon he will reach that goal whence no traveller returns. In his brief journey, should he not be comforted as well as admonished?

We are but shadows, floating for a moment over time, soon to be dissipated by the light of eternity. How often are we called upon to shed the tear of sympathy over the grave of what was once great and noble, fair and lovely! How often are the ravages of the destroyer beheld amid the busy tribes of flesh and blood — perhaps in the very circle of relationship and friendship — changing joy into sorrow, the fairest spots into the gloomiest wastes, and severing the most endeared and tender associations! Indeed, man is sur-

rounded by innumerable mementoes of his mortality. To-day he looks upon the coffin of the smiling infant; to-morrow he sees the youth, in the bloom of life and hope, consigned to an untimely grave; and again he follows one, who, after a long pilgrimage through life, has sunk, at length, to rest. Upon his own brow is stamped the seal of mortality; and he is ever reminded, by the inroads of decay upon his own system, of that time when he shall become a tenant of the tomb. "Man cometh forth like a flower, and is cut down; he fleeth as a shadow, and continueth not;" alike in the moments of solitude and sadness, when the days of other years, and the forms of the departed, long buried in the stillness of the tomb, come over the mind with the vividness of reality; and in hours of triumph and hilarity, when mirth and festivity are in the ascendant, he is checked and dismayed by the chilling presage of death, and thinks of the time when it shall be said of him, that he sleeps the sleep that shall know no earthly waking!

Yet death — which is the effect of SIN — if we seriously meditate upon the solemn admonition it affords, will teach us that our hearts should foster no EVIL — evil, which is the bane of society, and the fountain of all wrong; the progenitor of crime, hatred, and violence, whose fearful consequences must continue to afflict mankind, until the coming of that glorious day when —

"The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet;
The smiling infant in his hand shall take
The crested basilisk and speckled snake —

Pleased, the green lustre of their scales survey,
And with their forky tongues shall innocently play
All crimes shall cease, and ancient frauds shall fail,
Returning JUSTICE lift aloft her scale,
PEACE o'er the world her olive wand extend,
And white-robed INNOCENCE from heaven descend!"

This will be the era of Universal Brotherhood, when the tears and woes of this world will disappear before the light of Benevolence and Peace.

II

In the course of years, many solemn changes pass before us. Man comes upon the scene of life; he flourishes, prospers, declines, and dies; but, if he be observant, he will see and profit by the lessons of life. One of these lessons will teach him that the good man will never be forsaken by his GOD, and that even his children will reap the advantages of his conduct. Thus, David said that he had been young, and was now old; yet he had never seen the righteous forsaken, nor his seed begging bread.

Friendship, Love, and Truth, practised by man toward his neighbor universally, would make a paradise of this world. Then, indeed, in the language of Pope—

"No more should nation against nation rise,
No ardent warriors meet, with hateful eyes,
Nor fields with gleaming steel be covered o'er,
The brazen trumpet kindle rage no more;
But useless lances into scythes should bend,
And the broad falchion in a ploughshare end:
Then palaces should rise; the joyful son
Should finish what his short-lived sire begun;
The vines a shadow to their race should yield,
And the same hand that sowed should reap the field."

Friendship, Love, and Truth, if practised faithfully, are a safeguard against the ills of life. If we be actuated by these motives in all our transactions with our fellows, we shall be indeed happy.

III.

Good conduct before the world will secure to us the esteem of the wise and virtuous. The example we show will have an important influence for good or ill. Faith and virtue are ever admired, even by the bad; falsehood and vice are despicable, even to those who practise them. We must be honest: "an honest man's the noblest work of God." In our dealings with mankind, and especially with our brethren, we should take nothing more than our due; in all things we should avoid the very semblance of deception. We should be honest to our neighbor by speaking well of him—and, if we can not thus speak of him, by holding our peace concerning him. The calumniator can not be a man of good faith; he is not to be trusted; he should be shunned as a leprosy. He is more to be despised than the thief; for

"He who steals our purse steals trash;
'T was ours—'t is his—and has been slave to thousands;
But he who filches from us our good name,
Robs us of that which not enriches him,
Yet makes us poor indeed."

IV.

Men are not always what they seem. We may be greatly deceived in them. The poor man, with the rough, hard hand, and humble garb, may be good and

generous, while another, with the manners and appearance of what the world calls a "gentleman," may be base and mean. We should, therefore, judge of men by their conduct, not by their appearance or profession. He who possesses a humane and a benevolent heart—who is willing to do good to his neighbor—who closes not his hand against his brother, is a true man, be his situation in life ever so humble.

Love is the remedy for all social evils. It is the fundamental principle of all good. We should make it our aim, our study. He who loves his God and his fellow, and by his actions proves his sincerity, is a blessing to his race.

Man, by his own evil passions, brings himself into a state of slavery more bitter than any human bondage. If he suffer himself to be led captive by them, he must at last be dragged to the lowest depths of wretchedness—misery—despair. He should, therefore, if under their control, seek to liberate himself from their grasp, ere their hold upon him become so firm that it can not be shaken.

Man gropes his way through life in darkness and doubt; his reason and his moral nature are dark; until he acquires, by virtuous perseverance, a knowledge of himself, his duty, and his destiny. Then the light breaks in upon him, and he sees clearly the path he is required to tread.

The objects which so often excite men's passionate ambition are, when viewed in the light of mortality, so insignificant, that the reflecting mind will turn from them with disgust. It is far better to be an humble follower of the path of Virtue than to pursue the

ignus-fatuus of Wealth, or Power, or Pleasure. These are evanescent and perishable; they elude our grasp: but Virtue, substantial and everlasting, will give us present enjoyment, as well as happiness eternal.

V.

Man is a constituent of one universal Brotherhood, having come from the hand of a common Parent. He should not, therefore, wrap himself up in self, and refuse his good offices to his brother; for, without that brother, what would he be? what could he do? No human being can be "independent."

> "God never made an independent man;
> 'T would jar the concord of his general plan."

Under the comprehensive influence of Friendship, Love, and Truth, all the tribes and kindred of the earth may meet and concentrate their energies for the good of the race of man. By it, all nations, tongues, and creeds, may be brought to comprehend the motive for Fraternity.

FRATERNITY! This is our corner-stone. Upon its solid basis rests our superstructure. It teaches us to regard the great family of mankind as our brethren; children of one heavenly Father, the great Author of our existence, "in whom we live, and move, and have our being;" and that we should, in our conduct, reflect the image of that Father, after whose likeness Man was formed.

FRIENDSHIP, LOVE, and TRUTH!—fit warriors against vice in all its forms! FRIENDSHIP prompts the contest; LOVE'S gentle influence will supply the

weapons; TRUTH will consecrate the effort and lead to victory.

Let us engage in this holy war; nor cease our battle until the world shall be conquered to our cause, and induced to enlist under our banner.

CHAPTER II.

I.

No man, however poor or despised he may be, is entirely friendless. The natural affections never completely die: sympathy will at least survive, and prompt exertion in behalf of the forsaken. Yet the kindly sensibilities often become blunted by time, and the heart, hardened by selfishness, forgets the tenderness with which it was wont to regard the sorrows of the distressed.

Association for purposes of benevolence serve to banish selfishness, and to keep alive and active the kindly sensibilities of the heart, by enforcing an observance of social and humane duties.

II.

We must, if we would be MEN, be sober, temperate, and chaste. The drunkard is a curse to himself, his family, his friends, and the world. He renders himself wretched in this life, and unfitted for the life hereafter. The intemperate man is only one step behind

the drunkard; if he do not pause, he must shortly overtake him. The unchaste man must bring upon himself certain disgrace; he is a scandal to his kind, and shall be despised by the good and pure.

III.

Benevolence diffuses a lustre at once around the benefactor and the object of his bounty; it is a crown of glory to the meek and merciful of heart; and while it challenges the admiration of men, must secure the favor of him who said, "Blessed are the merciful, for they shall obtain mercy." If there is anything that tends to exalt man in the scale of sublime virtue, and assimilate him to the Divine character, it is this. Benevolence does not consist in fair words only—it is not a mere name, but a *deed*—it is a duty to be performed from principle, and not from the excitement of mere pity. It will carry us to the abode of the sufferer, and it will seek out sensible, living objects, with the purpose and intention of relieving them, because it is a duty so to do.

IV.

Brotherly Love shall dwell among those who meet for purposes of Benevolence. Kindly sentiments for each other and for the world shall be enkindled in their hearts, and burn brighter and brighter throughout all time. If Benevolence, Brotherly Love, and Charity, dwell in our breasts, and are exemplified in our lives, who can reckon the amount of happiness they shall

bring? The fraternal relation is one around which cluster the best feelings of our nature; and he who becomes duly impressed with a sense of the obligations of this relationship can neither be controlled by selfishness nor indifference. In the sacred chain that binds us, whatever link is touched by the hand of Violence or Corruption, tenth or ten thousandth, breaks that chain alike. Let there be no strife, therefore, between us, for we are brethren: yea, let us leave off contention before it be meddled with. We profess principles which shall destroy the stubble and the chaff of dissension, and refine the powers and faculties which constitute the dignity and glory of man.

Charity springs from the heart; it softens the affections; it brings to its dispenser pleasures the most sublime. The poor and the rich love him; he is honored and respected at home and abroad. His home is the mansion of peace, and in all its relations he is blessed. He who is actuated by the heavenly influence of charity—who is deeply imbued with that spirit which not only "worketh no ill to its neighbor," but which is constantly striving to do that neighbor all the good possible—is always pleased with any opportunity that may present itself for relieving the destitute. The man who has true charity looks upon the world of suffering humanity as the objects of his regard and care; and so far as he may have the power or ability to relieve suffering, he performs the duty with pleasure.

Nor does Charity aim only at the alleviation of human misery. It strives also to *prevent* unhappiness. It watches with anxious eye the threatened ill, and throws up its protecting hand to avert the danger. It hesitates not to step aside from its ordinary course, to

warn the object of its concern of any evil that may be by such friendly warning avoided. It throws its mantle over the faults and failings of humanity, and seeks to find excuses for those frailties, rather than to hold them up to the world's view, to the injury of mankind: for it considers that men are at best erring beings, and that as such they can not avoid the failings incident to poor, weak human nature. In a word, Charity, if its impulses were faithfully regarded, would change this world of gloom and misery to a paradise; it would lead man to follow that golden rule of doing to others "as he would wish others to do to him;" and thus might the whole human family become united in the bonds of Friendship. He who practises this charity, and teaches it to others, shall be crowned with honor, and come down to the grave in peace, with the full assurance of a blessed future

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CHAPTER III.

I.

Mutual relief can be afforded by a union of men for the purpose of aiding each other in the time of distress, danger, or difficulty.

A system of mutual relief cultivates the sympathies and relieves the woes of men. That shame of dependence and alms-receiving which tingles in the manly cheek, and pierces with sharp agony the heart, is not the least of the keen pangs of poverty. Often and long

will the natural pride of the sufferer lead him to pine and consume in secret, before he will let the world know the fact that the wan cheek and the hollow eye have revealed long before. Yea, at times shame will drive a man even to crime. He will not beg, be the consequences what they may; and the fierceness of hunger preying upon our tempted, frail nature, will nerve to the commission of foul deeds the soul that a short time before would have shrunk with horror from the idea. A system of mutual relief will prevent this crushing misery, and save the victim of it from despair and crime.

II.

In an association for mutual relief, men of all classes and conditions enter into a covenant, or contract, or bargain, to help and support, to protect and defend, to advise with and admonish each other.

In this world of trouble and care, such an association is surely needed; for the strongest, the wealthiest, or the most prosperous man, may, in a moment, be crushed by adversity.

There are many pleasing associations in the idea of a *covenant*. God himself has made a covenant with man; he has told us that the rainbow is the seal of that covenant; and he thereby assures us, through the patriarch Noah, that this earth shall no more be deluged by the waters. He also entered into other covenants with his people—evidences of his love and regard for them, amid their murmurings and disobedience, which prove the boundlessness of his goodness and mercy

Covenants have existed in all nations, among all people. We find them in every walk of life. Men bind themselves to each other in various business relations: nations make treaties or covenants of peace; young men and maidens enter into covenants of marriage.

These, however, are mere compacts of business: the covenant of brotherhood is one more holy and sublime; it is designed to remove the obstacles that interpose between *the hearts of men.*

III.

David and Jonathan pledged themselves in a covenant of friendship and love, the history of which is most interesting and affecting. David, an humble shepherd, without title or honors, and Jonathan, the son and heir of a powerful Hebrew king, were bound to each other in the equality of friendship by a tie which no power could sever. When the envious king, who was jealous of David, because of his noble and daring exploits, sought to kill him, Jonathan warned his friend of his danger, and determined to arrest it. "Now, therefore, I pray thee," said he to David, "take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee." And Jonathan, in accordance with his covenant, did speak well of David to his father; he reasoned with him, and persuaded him, until he obtained a promise from him that David should not

be slain. And he brought David to his father, and he was in his presence as in times past.

IV.

But the evil spirit of envy and jealousy came again over Saul the king, as he sat in his house with his javelin in his hand, and he sought to smite David to the wall with his weapon. That night David fled to his house, where Saul pursued him; but he escaped by a stratagem of his wife, and went to Ramah, where he met the prophet Samuel, who accompanied him to Naioth, in Ramah. Saul sent messengers after him there, and at length went himself, but the Spirit of God constrained both his messengers and himself, and protected David.

V.

David fled from Naioth, and came and said before Jonathan, "What have I done? what is my iniquity? and what is my sin before thy father, that he seeketh my life?" And Jonathan said unto him, "God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so." And David sware, moreover, and said, "Thy father certainly knoweth that I have found grace in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved:' but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." Then said Jonathan unto David, "Whatsoever thy soul desireth, I will even do

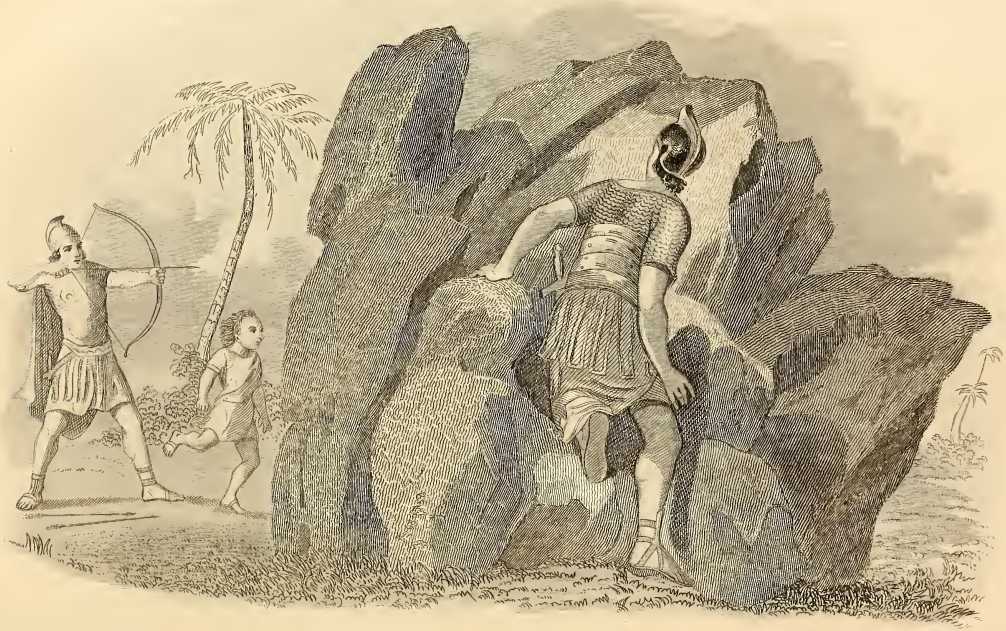
it for thee." And David said unto Jonathan, "Behold, to-morrow is the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, 'David earnestly asked leave of me, that he might run to Bethlehem, his city: for there is a yearly sacrifice there for all the family.' If he say thus, 'It is well,' thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?" And Jonathan said, "Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?" Then said David to Jonathan, "Who shall tell me? or what if thy father answer thee roughly?"

And Jonathan said unto David, "Come, and let us go out into the field." And they went out both of them into the field. And Jonathan said unto David, "O Lord God of Israel, when I have sounded my father to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and show it thee, the Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the kindness of the Lord, that I die not, but also thou shalt not cut off thy kindness from my house for ever: no, not when

the Lord hath cut off the enemies of David every one from the face of the earth." So Jonathan made a covenant with the house of David, saying, "Let the Lord even require it at the hand of David's enemies." And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. Then Jonathan said to David, "To-morrow is the new-moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad, saying, 'Go, find out the arrows.' If I expressly say unto the lad, 'Behold, the arrows are on this side of thee,' take them; then come thou: for there is peace to thee, and no hurt, as the Lord liveth. But if I say thus unto the young man, 'Behold, the arrows are beyond thee,' go thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever."

VI.

So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless, Saul spake not anything that day: for he thought, "Something hath befallen



DAVID AND JONATHAN AT THE STONE EZEL.

him, he is not clean; surely he is not clean." And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?" And Jonathan answered Saul, "David earnestly asked leave of me to go to Bethlehem: and he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother hath commanded me to be there: and now if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he cometh not unto the king's table." Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?" And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

VII.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with

David, and a little lad with him. And he said unto his lad, "Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?" And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything, only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, "Go, carry them to the city." And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept with one another, until David exceeded. And Jonathan said to David, "Go in peace, forasmuch as we have sworn, both of us, in the name of the Lord, saying, 'The Lord be between me and thee, and between my seed and thy seed, for ever.'" And David arose and departed: and Jonathan went into the city.

VIII.

But Saul, bent on destroying David—for nothing could appease his malice or disarm his envious jealousy—pursued him still. David abode in the wilderness, in strongholds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And Jonathan went to David into the wood, and strengthened his hand in God; and said unto him, "Fear not, for the hand of my father shall not find thee; thou shalt

be king over Israel, and I shall be next unto thee, and that also Saul my father knoweth." And they renewed their covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

IX.

At length (after David had generously spared his pursuer, whom he surprised while he was asleep within a trench, unarmed and helpless, and Saul, touched with this noble conduct, had acknowledged his sin and repented of his folly), when Jonathan fell in battle, and death had broken the tie which bound these friends so indissolubly together, how deeply was the heart of David moved! "O Jonathan!" he exclaimed, "thou wast slain in thine high places! I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, *passing the love of women!*" Ay, "passing the love of women." For it was the love of friendship, pure, disinterested, holy; not a passion, but a deep and abiding principle, replete with sincerity and truth. In David's breast, it did not die with Jonathan's death. It followed Jonathan's seed.

X.

David asked: "Is there yet any that is left of the house of Saul, that I may do him kindness for Jonathan's sake?" The reply was, that Jonathan had left a son, who "was lame on his feet," and David sent for him and brought him to his palace (for he was then king of Israel). When the poor cripple, whom per-

haps the world had neglected, came trembling unto his father's friend, and fell on his face before him, and did him reverence, "Fear not," said the king, "for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul; and thou shalt eat bread at *my table* continually." And he accordingly directed that Jonathan's son should be put in possession of all that pertained to Saul and to all his house. "Thou, therefore," said he to Ziba, one of Saul's and Jonathan's former servants, "and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth, thy master's son, shall eat bread alway at my table." Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king: "According to all that my lord the king hath commanded his servant, so shall thy servant do."—"As for Mephibosheth," said the king, "he shall eat at my table, as one of the king's sons." And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table.

XI.

In this narrative of the love of Jonathan and David, we have a most happy and impressive illustration of mutual relief as the result of a covenant.

MOSES LEADING THE CHILDREN OF ISRAEL

CHAPTER IV.

I.

THE man who will sacrifice his ease, his substance, or his life, to serve or save a friend, is truly actuated by the spirit of Friendship. There have been those who have offered their lives for their friends. There was one, also, who, to aid and deliver his persecuted race, abandoned all the pleasures and endearments of the world, and willingly endured privation, calamity, and trouble, through motives of love and friendship such as few men have felt or practised.

II.

And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water, under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the LORD thy God

in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

III.

Our infinite Creator, who is the Soul of all true Friendship, and the Source of all good; who is abundantly worthy of our love; and who may rightfully command our obedience—is the only proper object of our worship. HE hath said, through the mouth of his servant: "If thy brother be waxen poor, and falter

in decay with thee, then thou shalt relieve him yea, though he be a stranger or a sojourner, that he may live with thee."

He requires us to sympathize with our brethren in distress, and to relieve them in their time of need.

IV.

Bright pages of history, like stars beaming out in the midst of the dark and stormy heavens, have reflected the lustre of Friendship, and exhibited its beauty. Who has not felt a thrill of unutterable sublimity when contemplating the heroic friendship of Damon and Pythias—the melting affection of Jonathan and David—the noble, self-sacrificing love of the great lawgiver of the Jews, who chose rather to share the wretchedness of his despised countrymen, than to enjoy the utmost favor of their powerful oppressors? How beautiful, amid the havoc of war and the barbarous customs of the ancient world, shines forth the inimitable conduct of Tygranes, a prince of Armenia, who, when asked by his conqueror, Cyrus, "What ransom do you offer for your life?" replied: "My possessions." "What for your wife?" "My life!" was the prompt reply. Penetrated by the magnanimity of his conduct, Cyrus released him. On retiring from the presence of Cyrus, Tygranes inquired of his wife her opinion of the king. "I did not see him," was the reply. "Not see him!" cried the astonished prince. "No," she replied, "I was so taken up with gazing on him who offered his life for my ransom, that I saw no one else."

Friendship is of every clime; it blooms in every soil

of earth; it sheds its sweets amid the snows of Caucasus, and cheers the Greenlander and Esquimaux, as they wander forth among their bleak hills and gaze upon the cliffs of their ice-bound shore; it flourishes amid the sand-hills of the desert, and strengthens under a torrid sun; its beauties are alike developed where winter first puts on her robes of snow, and where the green livery of summer is longest worn: gilding, by its influence, the darkest hours of human adversity; elevating human nature in the scale of being; giving to the social affections their noblest impulses; and alleviating, though it may not be able entirely to remove, the disquietudes and calamities of life. As old Memnon, touched by the genial light of the morning, sent forth spontaneous music, so does the human heart, under the influence of Friendship, until the soul feels the concord, and yields her functions to the enchantment. Its appeal is the voice of universal union to the islands of every sea and the inhabitants of every land; and as it sheds its rays, rendered brighter by the teachings of that revealed truth which is working its healing miracles in the earth, it will exhibit new fields of moral beauty, like islands of glory in the sea of darkness, sending up a fragrance grateful to rejoicing heaven; and, like the circlets on a summer's lake when agitated by a falling shower, it shall extend its borders and enlarge its dimensions, till it is lost in one vast circumference of light and life, that shall gird the earth around, and grasp in its ample embrace the universal family of man. This principle, in its personal and most extended bearings, we should practise. Men of all languages, of all religions, of the remotest nations, and of every habit and opinion, are,

by its influence, united together in one indissoluble bond of brotherly affection. The wild Arab of the desert, the haughty Chinese, the rigid Mussulman, the pious Christian, the polished courtier, and even the untutored savage, who roams his primeval forests free as his own mountain eagle, will, through it, greet each other as brothers, and do justice to that title by every endearing expression of love and good-will. In a word, it makes affectionate companions at home, and abroad introduces the stranger to a household of brothers.

CHAPTER V.

I.

Let us not forget the truths we have been thus far taught. Let the memory of them be precious in our sight.

Do unto others as thou wouldst they should do unto thee; love thy neighbor as thyself; regard all men as brethren: the children of the Creator are, in his eyes, equal—from the monarch on his throne, to the beggar in his rags—and Universal Love is what he requires.

The selfishness of mankind needs correcting. How many noble spirits have been quenched by the operation of the world's selfishness; how many bold aspirations checked; and how much misanthropy and ruin produced!

To cultivate a generous spirit of kindness—to wake up the sympathies and purge the heart from its selfish-

ness — is the noblest mission in which man can engage, and he who would place an obstruction in the way of such a pursuit, can never have well learned the lessons of Friendship and Love. He who is bound up in the iron chain of Bigotry — who is fettered by the influence of human creeds — whose head is filled with self-conceit — has a heart tame, cold, and indifferent, and will neither bind up the wounds of the stranger, nor give shelter to the outcast, unless they yield themselves to his dictation.

Wherever man is found, in whatever situation of life, he bears his Maker's image; he is immortal; and, however poor, or even degraded, he may be, in his soul are the signs of human equality. If thou canst do aught to promote his happiness, then, or canst relieve his wants, DO IT: it is thy duty. If there be a scheme of good, designed to meliorate his condition, engage in it with all thy heart, remembering that he for whom thou art laboring is thine own *Father's son*. Pause not to inquire his creed or his faith, his title or his condition; but consider, that, with all his errors or imperfections, he is thy brother.

If men would all act thus, how soon would the lost communion with heaven be restored, and the reign of Love, Peace, and Joy, be perfected on earth!

II.

Divine Wisdom teaches us to love Mercy and Truth — to write them on the tablets of our hearts — so that we may find favor and good understanding in the sight of God and man. It teaches that the fear of the Lord is to hate evil; that pride, and arrogance, and the

evil way, and the froward mouth, are to be avoided. They that keep the ways of Divine Wisdom shall be blessed. They that will hear her instruction, and are wise — who watch daily at her gates, awaiting her approach — shall find her, and live, and obtain favor of the Lord: but they that sin against her, by refusing to seek her, wrong their own souls; and, in hating her, shall perish.

III.

Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust. For if you love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

IV.

Permit not prejudice to control thee in thy dealings with thy fellow.

Blemish not thy good deeds by using uncomfortable words when thou helpest thy brother. Shall not the dew assuage the heat? So is a word better than a gift. Lo! is not a word better than a gift? but both are with a gracious man. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes Learn before thou speak: before judgment, examine thy self, and in the day of visitation, *thou* shalt find mercy.

When thou hast enough, remember the hungry; and think upon poverty and need.

Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not. If thou hast heard a word, let it die with thee; and be bold—it will not burst thee.

Admonish a friend; it may be he hath not done it; and if he have done it, that he do it no more. Admonish thy friend; it may be he hath not said it; and if he have, that he speak it not again. Admonish a friend; for many times it is a slander; and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? Admonish thy neighbor before thou threaten him; and not being angry, give place to the law of the Most High.

V.

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan [of a race which the priest and Levite despised], as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and

set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out twopence, and gave them to the host, and said unto him, "Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee."

Which now of these three was neighbor unto him that fell among thieves?

VI.

Justice, temperance, and charity, are the duties of all men. We should be just in our dealings with our brethren and with the world. We should be industrious and honest. We should be kind in our demeanor to all with whom we have intercourse; we should compassionate sorrow; we should bind up the broken heart, comfort the disconsolate, and dry the tears of the bereaved.

We should be temperate. Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise. The drunkard shall suffer many grievous evils, and come to poverty and rags.

We should be charitable, by doing with promptness and alacrity all the good in our power to our fellow-men. We should *teach* charity to others, by both precept and example. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

CHAPTER VI.

I.

THE mild and heavenly radiance of TRUTH will light man's steps, through the benighted paths of error, to the lustre of unclouded day.

Truth is that grand virtue which deals plainly and honestly in all actions, without disguise, without falsehood, and without hypocrisy; it comprehends all that is wise and good; it is the vital spirit of every community which is well founded among men. Where the name of God is sanctified, where his ordinances are duly attended, where good laws are enacted against immorality, and those laws diligently executed—in short, where that celebrated rule is the standard of dealing, that every man do to others as he would they should do to him—these people may be truly said to execute judgment and seek after the truth. What eulogiums does not the world give, and give deservedly, to the lovers of truth? The man that does good, and speaks truth, resembles the Deity, whose essential properties are goodness and truth; when a man has acquired a reputation for veracity, his word is taken implicitly—it has all the authority of an oath—and all receive what he says with a sort of religious respect. No man is greater in truth than he is in God's esteem.

Truth presents us with a rule to ascertain what Virtue is, and guides us into its personal possession. Virtue is the voluntary homage we pay to Truth,

TRUTH.

which thus becomes the basis of Virtue. Truth is essentially the only foundation of confidence, and confidence is the only bond of association among the wise, the good, and the intelligent. To it we are indebted for the whole sum of happiness enjoyed in time.

Truth mingles its unclouded perceptions of duty with the generous grasp of Friendship and the sympathizing voice of Love. It is the great law of their being and mainspring of their action. Its robe is the spotless vestment of sincerity, snow-white and lustrous, it is an attribute of Deity, and has been made attainable to man, that his race might be blessed and improved. Without it, society is like a world without a sun. There are the towering mountains, the broom-clad vale, the gushing fountain, the broad expanse of ocean lifting its foam-crested billows to the embraces of the skies, and laving with its waters the golden sands of a hundred isles: but over all rests the deformity of darkness. The mountain has no greenness; the lovely flower and the enamelled vale wear the hue of death; the waters sparkle not, and the golden sands on their island-gems send forth no lines of reflected light! Truth rises like the day-god upon the scene, and every object is flooded with beauty and loveliness; and a blessed influence is breathed through every portion of society. These three duties—Friendship, Love, and Truth—indissolubly joined in the teachings of our lessons, furnish the broad foundation upon which is erected those extensive plans of relief which distinguish associations formed for the purpose of uniting men in the bonds of brotherhood.

How vivid the contrast exhibited between the abodes of Error and those delightful habitations where Truth

reigns in its unclouded beauty, and every tongue and every heart sweetly think and speak under the influence of its teachings! United in bonds of kindred feelings, Truth is, by every member of this vast and happy Brotherhood, loved, studied, embraced, and spoken, for ever; and Confidence springs up in the soul, and claims its pure mansion as an eternal residence. Friendship, twin-sister of Confidence, joins hand in hand with deathless grasp; while Love, with links of holy Brotherhood, binds heart to heart in purified communion. From heaven God looks down with complacency, and sheds over all in rich profusion the enduring blessings of his favor.

II.

A Fraternity whose broad foundation is Universal Brotherhood; which opens its doors of relief and sympathy to all; which teaches the sacred and sublime sentiments of Friendship and Love, and clothes its adherents with the dignity of Truth—will be owned of Heaven, and shall confer incalculable benefits on mankind.

Let us, then, BE TRUE to our professions. Let our walk and conversation in life be such that the world shall be compelled to acknowledge the sublime theory we teach. Thus shall we live in the enjoyment of the blessed consciousness of having performed our duty to our Maker and our kind; and when the hour comes for us to leave this earth and join the vast Brotherhood beyond it, we shall be able to look back upon a life well spent, and prepared to meet Him who has taught

us that love for our brethren here is a duty incumbent on the children of one heavenly Father.

CHAPTER VII.

I.

PREJUDICE imposes upon the minds of men restraints which lead to unnecessary ill feeling, and prevent that union of hearts which is essential to true happiness.

Hospitality to the stranger is a duty enjoined by God, who teaches us that, as he is the Father of al. men, we are not to pause to inquire our brother's faith, or creed, or nation, before we render him the sympathy or aid he may need.

God's commandments, as delivered by him to Moses, embrace every duty required of us by our Maker. He who obeys these, may claim to be a true MAN.

II.

Virtue is the rule by which our lives should be governed. "The good alone are great." Virtue can never die. It will live and flourish throughout the eternal ages of God. When green wreaths shall have faded, and glorious monuments of human skill have perished — when the weapons of victorious battle shall have been broken, and the sound of the poet's lyre have died away for ever — VIRTUE will stand, high above all earthly power and fame, the essence of all

that is good, and great, and glorious. "Virtue alone is happiness below." It gives joy which none but he who practises it can understand. Its influence is felt and acknowledged even by the bad. It will be the crown of age, the honor of manhood, the guardian of youth; it will be our guide in prosperity, and solace in affliction. It will give us here on earth the truest happiness, and prepare us for the future state of being to which we are hastening.

III.

The patriarchs of old, who dwelt in tents and passed their lives in the inculcation of the social virtues, were a happy because they were a good people. The world would be better and happier were it to practise now the simplicity and purity of these simple-minded and truly-honest men. They were united as one family: no jealousy, discord, or envy, interfered among them to make them discontented or miserable. Pride—that bane of humanity—had no existence among them. Hospitable, generous, loving, and faithful, their example is one which we may and ought earnestly to follow.

He who succors the distressed; who gives food and rest to the hungry and weary; who comforts the broken-hearted, and raises the fallen, shall enjoy a pleasure far more desirable than wealth, or power, or fame.

If our brother offend us, let us remember that he is weak and erring, like ourselves, and that it is far better to treat him kindly, and to tell him of his fault in the spirit of friendship, than to rise up against him in the spirit of hatred, and attempt to crush instead of to

reform him. *If he repent, let us forgive him.* "To err, is human; to forgive, Divine."

He who will *not* act thus is no true Odd-Fellow. He may dwell among us; he may be elevated to the highest rank; he may be regarded as rich, or wise, or talented: but none of these can make him an Odd-Fellow in the true meaning of the title. If he be, as a man, implacable and malicious, he can *not* be a friend or a brother.

CHAPTER VIII.

I.

"ALL things whatsoever ye would that men should do unto you, do ye even so unto them."

Shall a man, a unit in the universal kingdom of God, stand aloof from his fellow-unit because he may not be of the same faith or nation as himself? Nay! The question must not be, "Is he a Christian, or is he a Jew, or a Mohammedan? is he a European, or an American, an Asiatic or African?" but, "Is he a MAN AND A BROTHER?"

Human prejudice and intolerance are and have ever been the causes of more misery in the world than all other evils combined. Be it our duty to destroy their power, by asserting and maintaining the high birthright of humanity—by regarding and treating our brother as our equal, the child of our own benevolent Father, created in like form and bearing the same image as ourselves.

II.

Let us "be just, and fear not." Let us be honest. Let us never hesitate to avow our principles. Let not fear of man induce us to falsehood. Conscience should be permitted always to govern us; and as it directs, so should we ever act.

The evils that afflict our brother should be regarded as in a measure our own. If we injure him, we shall also injure ourselves. Whatever directly affects a member of the body, must remotely affect the entire structure. Man's misfortunes are our misfortunes, and his sufferings are ours.

III.

Mankind are divided into numerous sects and parties, each of which holds opinions peculiar to itself; and, however absurd, or even ridiculous, each may seem to the other, its adherents are mostly sincere and firm in their belief. The Christian's faith in Christ is not more earnest and positive than the Jew's in *his* expected Messiah, the Mohammedan's in his prophet, or that of the Chinese in the object he worships as a representation of the Deity. All these, though holding opinions the very antipodes of each other, are satisfied that they are correct, and can produce arguments in support of their theory, which, in the estimation of those who practise it, are clear and conclusive.

Christendom is itself divided into scores of sects and parties, many of which, though they profess to agree on the most important principles of Christianity,

are so heartily opposed to each other, that they are in constant controversy; and to the disgrace of that pure and peaceable spirit of love by which they claim to be governed, they too often conduct their disputes with a bitterness and rancor that would much better become the men of "the world" than the servants of One whose gentleness and forbearance were among the most prominent characteristics of his eventful career on earth: for he not only exhibited in his own person the utmost forbearance toward those who were opposed to him, but gave the most positive directions to his followers to *love* even their enemies, and to extend to all men the rights which they claimed for themselves.

As no two countenances among the thousand millions of the race of man now on earth are alike, so perhaps no two in this vast multitude of minds think alike. Difference of opinion, on religious subjects especially, has always existed, and will be likely to continue to divide the hearts of men until the reign of the sublime principle of Universal Brotherhood shall have been established on earth. Should we despise our brother for this "difference"? Nay! for he has the same right as ourselves to the enjoyment of his peculiar opinion, and may maintain it in opposition to the opinions of the whole world.

IV.

"God is no respecter of persons." St. Peter said to Cornelius and others who had assembled to hear him: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one

of another nation; but God hath showed me that I should not call any man common or unclean." God had exhibited to Peter, in a vision, that what He considered as worthy of regard, man should not shun or despise. He had taught him, in a manner which, as a Jew, he could not misapprehend, the sacred principle of TOLERATION.

V.

When the golden rule shall have exerted its power, and obtained its dominion over the world, men of all creeds and nations shall sit together in love, and the light of knowledge and of pleasure shall shine around and about them. Then the descendants of Abraham, and the followers of the Crescent, and the worshippers of Christ, shall commingle in one happy family, knowing no diversity of faith or creed. Then a calm repose shall have come upon the elements of strife: "no sigh nor murmur the wide world shall hear," and the tears of sorrow shall be changed to those of joy. Then shall man hail his brother with fraternal greetings: then shall Falsehood be driven from the earth, and the race of Adam form a universal band of Brotherhood: then shall one law—and that the law of LOVE—bind the nations by a golden chain which no power of darkness can ever break asunder.

VI.

Let us exert *our* utmost endeavors to hasten this most desirable period. Let us conquer the world to

its own peace, by compelling it to aid us to establish the glorious reign of the GOLDEN POWER.

The globe is the field of our labor. We should not pause in our efforts until the whole world shall be made happy. We should carry our Benevolence and Friendship into every corner of the wide earth, and into the remotest islands of the sea.

CHAPTER IX.

I.

WE live in a world of change, of sorrow, and of pain: the emblems of decay and death are thick around us; the stout arm of roseate health falls powerless before the ravages of disease. The strong and the mighty, who to-day "laugh at the shaking of a spear," and defy the tempest and the storm, may to-morrow be as helpless as the puny infant on its mother's breast. He who stands forth, nerved to toil, with the bloom on his cheek, vigorous as the oak of Bashan, may soon "fade as a leaf." We are subject to sickness, to misfortune, and to death.

But we must struggle on, though beset with danger, toil, and strife, through the wilderness of this world, to our DESTINY. Let us therefore be stout of heart, and determine, through faith and energy, to overcome the obstacles that lie in our path. Let not fear or discouragement cause us to turn back, after we shall have once entered upon our journey. Let us take Honesty

for our guide: however rough or uncouth he may seem, or whatever abuse may be heaped upon him by those who love him not, if we cling to him and follow him, he will assuredly bring us at last to a peaceful and pleasant abode.

II.

Life's journey is indeed eventful. It is full of difficulties. We must beware how we proceed in it. We must take the true path, as pointed out by our guide. Straight is the gate, and narrow the way, that leadeth to life: alas! there be comparatively few that go that way!—but along the broad path that leadeth to destruction, what multitudes rush! Yet, throughout and at the end of the one are peace, and joy, and pleasure; while in the other, beautiful though it may seem to the eye, are turmoil, and sorrow, and pain. Death in its most frightful shapes—not physical, but moral death—lurks constantly by the wayside; and the fiends of darkness skulk at every turn, to lead and drag their victim to ruin and despair. Brother! take the narrow path; it will lead thee to bliss: pursue not the broad road, enticing though it be; it will lead thee to perdition. Follow thou thine honest guide, who will shun the siren way as he would the pestiferous breath of the fiends of hell!

III.

The road through which thou art journeying may be a rough one. Difficulties may crowd around thee to impede thy progress. The path may be filled with

obstacles that would intimidate a weak spirit. Indeed, at times, it may be a cheerless and dreary way. It may be, even, that in following it, poverty and want shall beset thee: but keep up thy spirit; look not at present ease, which is but for a moment, but rather at future rest, which shall be everlasting. Turn not to the right hand nor to the left; make no false step in thy career; avoid the darkness of error: be thou a TRUE MAN, and act as such.

IV.

Brother! if thy heart be stout and thy faith bold, thou shalt make thy way to the glorious goal thou seekest. Yet, the farther thou proceedest on thy journey, the more the energies of thine enemies will be put forth to entice thee to thy ruin. The pleasures of the world, in the forms of Mirth and Revelry, of Wine and Woman, of Pride and Ambition, of Wealth and Power, of Worldly Fame and Glory, will be presented before thee in their most tempting blandishments. Oh, heed them not! they will afford thee an uncertain and brief pleasure, and forsake thee in thine hour of greatest need. They will leave thee when thou shalt most require consolation, and abandon thee to a repentance that shall be too late to serve thee, and a despair that shall be full of horror!

Thy time, indeed, is too brief to permit of thy delaying to dally with the pleasures that surround and entice thee. Behold how soon the years are gone! behold how rapidly thou art travelling! The light of life with thee is already waning — soon thou must terminate thy journey.

V.

Brother! cheer thee! Thou hast done well; thou art far on thy toilsome way. The impediments and the incitements thou hast overcome are in the distance; thank Heaven! thou hast pressed nobly through them. But, alas! how many, ere they come thus far, sink under the difficulties, or embrace the sirens that crowd thick about them! Thou mayst indeed "thank God and take courage." Thou hast learned and attained much through perseverance and firmness. Thy progress now shall be more calm: thy foes shall abandon thine as a hopeless case. Thou hast passed the critical point, and shalt henceforth proceed more safely. So is it with all who commence this journey betimes; who set out early for the goal of Virtue and of true Happiness: the longer they delay, the greater the danger that they shall perish ere they shall attain to the point to which thou hast arrived. Thou mayst not know all that is yet before thee. Thou shalt feel nevertheless, in the midst of thy darkness, that thy Father will not forsake thee. And though a storm more fearful than any thou hast yet encountered — that of physical death — shall soon burst upon thee, the hand of God Almighty, which has sustained thee thus far, will protect thee amid that storm, and thou shalt come up through it with joy and gladness to the land of eternal delight.

In that glorious Rest, thou shalt behold the innumerable hosts who have travelled this path before thee. Thou shalt join "the Patriarchs of the infant world," and mingle thy voice with theirs in the music of the angels. Thou shalt dwell in the presence of the Most

High, whose smile is heaven. Throughout the eternal ages of Jehovah thou shalt be the associate of angels and just men made perfect, in a land where, far more than in this, Faith and Truth are lovely and divine.

VI.

Whoever travels the road that we have thus described, must expect to be ill treated by the world. The wicked and perverse are ever ready to sneer at and discourage the good and the true. Yet we must endure this contumely with patience; we should rather pity than despise the benighted beings who treat with scorn the dignity of virtue. Are they not objects of pity? They are pursuing the false and flattering charm of earthly pleasure, which, when they attempt to grasp it, vanishes from their presence. Frail mortals that they are, knowing not what a day or an hour may bring forth, encompassed with peril on every side, with the seeds of disease implanted in their nature, and the very air they breathe impregnated with death — fading as a leaf, and passing as the shadow that fleeth away — let us force them from the frightful precipice on which they are standing, and, by the power of friendship and love, compel them to fly from their impending danger, ere it be too late for ever.

VII.

Brother! let the character and conduct of the Patriarchs of old, as exhibited in the Bible, be thy study, and, in all their good deeds, be thou their imitator. They were, amid the idolatry and temptation which

surrounded them, sincere worshippers of the God whom *thou* shouldst also adore. Amid the base corruptions of the world, that beset them on every hand, they were ever true and faithful to him: so shouldst *thou* be. They were devoted to all that was worthy of frail man's consideration: so oughtest *thou* to be. They lived not alone for themselves, but for their age and for their race in all future time: so shouldst *thou* live. The possession of virtue such as theirs is far preferable to all the power or glory that this world might bestow. It will afford thee higher and truer pleasure than could be derived from the possession of the wealth and the honor that all the money or earthly fame of a thousand worlds like this could heap upon thee. Follow, then, their example, and, like them, be wise, and good, and happy.

VIII.

Trust God with the most unfaltering confidence. Thou mayst do so unhesitatingly: the patriarchs trusted him, and were never once deceived. Brother, let thy *Faith* be firm and steadfast, and no good thing will thy Father withhold from thee. Thou shalt not ask in vain: He will hear and answer thee when thou entreatest his aid and presence. Do thou sacrifice thine own will on the altar of truth and confidence, and in the spirit of Faith approach thy Maker, and thy days shall be sweet and precious; thy peace shall flow like a river; thou shalt be blest in thy downsitting and thine uprising, at thy labor and at thy home, and no ill of life, however afflicting, shall disturb thy mind's repose.

IX.

"Faith," says St. Paul, "is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. By faith Abraham, when he was tried, offered up Isaac. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshipped, leaning

upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: by faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. By faith the Israelites passed through the Red sea, as by dry land, which the Egyptians essaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, and of David also, and of Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented: (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

AN ODD-FELLOW'S COUNSEL.

[CONCLUDED.]

I.

No man can reflect upon his admission to the mysteries of Odd-Fellowship, and his advancement through its various degrees, without feeling the force of the truth that "Virtue alone is happiness below." When we speak of virtue here, we use it as a generic term, including every disposition and every duty inculcated at our altars.

We have endeavored, in the preceding pages, to lay before our brethren of the Order a synopsis of the great principles of our institution, and the duties we are, as Odd-Fellows, pledged to practise. Never, we trust, will subjects less ennobling displace from our ritual these rich teachings—never may the foul footsteps of a recreant Odd-Fellow pollute our temple—never may its walls echo to the voice of violated obligations and slighted vows!

Brethren, the task imposed upon you, while it is honorable and dignified, is responsible and arduous; and it is only by an observance of those rules, which our founders in their wisdom have ordained, that you will acquit yourselves in such a manner as to obtain the approval of each other and the approbation of your

own hearts. To effect a consummation so devoutly wished, cultivate temperance; shun as the second death the intoxicating draught—it may do harm—it can not do good. Odd-Fellowship most impressively forbids intemperance; the public voice demands abstinence; benevolence unites with public opinion, and duty commands obedience. No Odd-Fellow can be intemperate without violating his engagements, and no Lodge can retain in her bosom a member guilty of intoxication, without shamefully violating that truth to the maintenance of which we are all pledged.

Another important prerequisite to the performance of the duties required of us, is *chastity of mind;* and here we would enjoin the repudiation of all licentious pursuits. No unchaste mind can realize the duties of Friendship, experience the lofty emotions of Love, or discharge the obligations of Truth. In this connection we may refer to that unbecoming practice so totally disreputable to Odd-Fellows, profane swearing, as a fruitful agency in destroying chastity of mind.—Confessedly an idle habit, by indulgence it becomes fixed, the name of God is profaned wantonly, and the ear of decency shocked by the blasphemy. No true Odd-Fellow should thus act: how can he, when he remembers his duty to his God, and that the All-seeing Eye is fixed upon him? If any should so far forget his duty as to indulge in these things, we should caution him of his danger; and if he still persist in a course of evil, regardless of his duty, "let him be as a heathen man and a publican:" yet let us do our duty—and from his broken and disregarded vows shall arise a voice, loud as the seven-fold thunder, proclaiming to his recreant heart, "*Remember thy end!*"

II.

What is the object of Odd-Fellowship, and what is the influence it should exert upon us? We need not be told that its chief object is charity. But charity, in a pecuniary sense, is, in our view, one of the least important of its objects. It has higher aims; it has nobler ends. It cultivates the *charities of life*. Its tendency is, to remove the barriers which an artificial society has thrown around its members; to *tear away* the film of repulsion which we find to exist in the world, and to make us feel and act toward each other as BRETHREN.

The causes that have been at work to separate man from his neighbor are various. They seem to have existed since the fall of our first parents, and are coeval with the existence of sin. Jealousies, heart-burnings, and contentions, which were first exhibited in the factious spirit of Cain, have ever since existed, and still are found in the bosoms of all the children of earth. "Mountains interposed have oftentimes made enemies of nations that had else, like kindred drops, been mingled into one." Do we not speak truly when we say that a state of warfare is an unnatural condition of man? Men were not born to be enemies to each other. For God is not an enemy to man. The fair and beautiful earth, the glorious sun, the moon, the stars, the seasons—all, all speak to us of Love:—

> "From harmony, from heavenly harmony,
> This universal frame began:
> From harmony to harmony
> Through all the compass of the notes it ran,
> The diapason closing full, in MAN!"

When we meet together, week after week, and month after month, to engage in the business of Odd-Fellowship, do we not feel our spirits softened, our rougher natures smoothed? Do we not feel the influence of Friendship and of Love stealing over us, binding us by the holiest ties to each other and to itself? But it is not the only tendency of Odd-Fellowship to cultivate the charities of life. There is another principle inculcated by our Society, of more importance than any we have yet considered. Friendship and Love may be ranked among the charities of life, and they form but two of the links in the Odd-Fellows' chain. It is only by the addition of TRUTH that the chain is made perfect.

We remark again, therefore, that Truth is one of the most important principles of Odd-Fellowship. "Truth," it has been said, "lies in the bottom of a well." It might be said with equal propriety that it lies upon the top of a high mountain, or in some other place equally inaccessible to man. It is indeed a commodity rarely to be met with in this world of ours. But among Odd-Fellows it comes up from the bottom of the well; it comes down from the mountain's top; it takes up its abode in the Lodge, and dwells here as our continual companion. May the time never come when it shall cease to dwell among us! Let its presence be cherished *here*. Let not the sacred chain be broken.

"Seize upon Truth where'er 'tis found—
Among your friends, among your foes;
On Christian or on heathen ground,
The flower's divine, where'er it grows;
Neglect the prickles, but assume the rose."

As Odd-Fellows, we should be sincerely wedded to the Truth. In the present state of society, we must expect to find her a portionless virgin, and we must take her for herself alone. Let the contract be to love, cherish, and obey her, not only until death, but beyond it. For our union with Truth shall survive, not only Death, but Time, the conqueror of Death. As Odd-Fellows, therefore, we must be sincere adorers of the Truth. So shall we be above all present things; we shall stand firm in the midst of temptation; we shall be frank and free in the minds of treachery. And if we should be decried as a bad bargain by those that want to purchase us, it will only be because we are not to be bought.

Closely allied to Truth is the spirit of self-trust—self-confidence—the spirit of independence. We should think for ourselves in all things. We should be distrustful of the opinions of men. True wisdom lies in the holy of holies, in the temple of Knowledge; and Doubt is the vestibule that leads unto it. Luther began to doubt the infallibility of the pope. Copernicus and Newton doubted the false systems of others before they established a true one of their own. Columbus differed in opinion from all the Old World before he discovered a new one; and Galileo's terrestrial body was confined in a dungeon because he doubted the existing theories of astronomy, and asserted the motion of the celestial bodies. Let *us* never yield to the tyranny of opinion. Let the mind ever be kept free. Let us be patient and careful searchers after Truth. Should all others forsake her, we will not forsake her. Should she be temporarily crushed to earth, she "shall rise again." If, like Galileo, we

shall be confined in a dungeon for saying that the world goes round, we will cry out through the key-hole, "The world goes round still!"

We do not sufficiently cherish the freedom of the soul. We are too apt to receive our opinions at second hand; to be content with the opinions of others, and with the researches of other men. We should take the mysterious divining-rod into our own hands, and become diligent and faithful explorers throughout all the wide domain of science, of politics, of literature, of morals, and of religion—if by any means we may search out and embrace the beautiful, the true, and the good, of human life.

III.

The duties which Odd-Fellowship enjoins upon her children are these: she teaches them to be good citizens; to be obedient to the civil power; to cultivate the social duties; to be good husbands, fathers, brothers, friends. She teaches them not to regard mere external appearances, which all Odd-Fellows know are often deceptive, but to judge of the character of men by their actions, by their conversation, "*by their fruits.*" She teaches a reverence for humanity. She tells us that "MAN" is a greater name than "President" or "King." Though his back may be ragged, his hands hard, and his countenance sunburnt, yet, inasmuch as he possesses the human face and form, insomuch does he partake of the Divinity: and if his character is unsullied and his morals fair, we take him by the hand and hail him *brother!* We disregard the factitious distinctions of rank and privilege which station confers, and judge of

men by the only true standard, their *intellectual and moral character.* This is the voice of Nature; it is the voice of God. It must be gratifying indeed, to those who are now members of our Order, to look back upon its earlier years, and witness the small beginnings from which all our present greatness has sprung. We were once small and weak; we are now great and powerful. We number in our ranks a fair proportion of the intellect, the talent, and the wealth of our country. We have brushed away the rising tear from many a widow's eye and from many an orphan's cheek. We have healed the broken heart. We have bound up the bruised soul. When the spirit of the widowed mother has been borne down to the earth, crushed by the weight of accumulating sorrow—when her last prop and support has been removed, and the tenderest tie that bound her to earth has been severed—the friendly hand of Odd-Fellowship has *raised her up again.*

Our Order is a living witness that the earth is not all a moral desolation. It has green spots scattered here and there over its surface. And in the wilderness of the world there is no brighter spot, there is no lovelier oasis amid the desert, than the Independent Order of Odd-Fellowship.

IV.

The benefits of our Order are yet to be enlarged; its sphere of usefulness extended; its roots will be planted broader and deeper in our country. The spread of Odd-Fellowship will be but the spread of the principles of benevolence, and charity, and love. It

will be but another step in the civilization of our race. Let the members of the Order, not forgetting the principles of benevolence, turn also their attention somewhat to the pursuits of the SCHOLAR. For it is he that is the excellency of his country, the beloved of his race, the happiest of men. His vocation does, indeed, lead him directly to the holy ground, where other men's aspirations only point. Let us not only be pioneers in the world of morals: we may become *intellectual* backwoodsmen, ever upon the outskirts of the empire of the mind, reclaiming continually from the wilderness new fields for the display of the genius and the intellect of man. Let us become acquainted with our thoughts; let us cherish the soul, and our faculties will rise up within us full and fair, like the forest-oak, or the magnolia-grandiflora of the sunny south. Let us enjoy the private, sincere, divine experiences of the scholar. Let noble, manly thought be ours. Let us study the lessons of human life; catch and keep the harmonious strain of upper music that peals from it. Let us worship the immortal divinities who whisper to the poet and the scholar, and make each the utterer of melodies that pierce the ear of eternal time.

V.

Above all, let us *love one another*. This is the Divine command, and it is the command of Odd-Fellowship. Let us be, truly and sincerely, BROTHERS.

"Brother!" Beautiful word! and how pleasant when kindly spoken! How much of love is bound up in those seven letters! how the human heart hugs

the heavenly sound! Surely it has a peculiar fitness to symbolize pure affection. Blessed be the lips that first uttered it! and let the wretch never be known whose bosom could not respond to it!

What a relationship it expresses! It is the name of him who is our equal; our father is his father—our mother is his mother. The love which cares for us cares for him; and the eyes that weep when we sorrow, weep also when he sorrows. He is our counterpart, and has with us equal rights beneath a common paternal roof; he eats from the same table, and sleeps beside us on the dreamy couch. He is partaker alike of our joys and pains; and when an enemy appears, we stand back to back and shoulder to shoulder. Boys together, we grow to manhood: the stream of life sweeps one hither, and the other thither, and years pass on; but neither distance nor years can prevent our longing spirits from speeding over land and ocean to commune with our second self.

Brother! Generous epithet! Every man should speak it lovingly to his fellow; but how much more the Odd-Fellow! Who should utter it if *he* does not to his brother! The term is his peculiarly; God has given it to him; and will he not use it? Is the poor Odd-Fellow afraid or ashamed to apply it to the rich one? is the rich one too exalted to call an humble one by so sweet a title? And is it so? Children of one family—who are, or should be, going to the same glorious home, to live there together for ever—refusing or neglecting to love one another! Never—never should an Odd-Fellow permit an unkind feeling to have a place in his breast against his BROTHER!

VI.

It is well enough for us sometimes to analyze our feelings and actions as Odd-Fellows, to ascertain whether we are truly actuated toward each other by the broad, eternal principle of LOVE. What is its spirit? It is mild as an infant's breath, yet resistless as the thunderbolt; gentle as the lamb, that licks the hand raised to shed its blood. yet more controlling and powerful than the elements that melt the rocks and rend the mountains. The prophet Elijah went and stood on Mount Horeb, to witness the majesty and grandeur of the Almighty.—The roaring winds, as the rushing of a thousand cataracts, were let loose from their secret chambers, and the strong rocks and fragments of the mountain yielded to the sweeping blasts; but the Lord was not in the wind. Then came the earthquake: the mountain reeled, as though it would have been dashed headlong by convulsive throes, and shaken to pieces by the power before whom its quaking summit trembled; but the Lord was not in the earthquake. Then the devouring fire, in terrifying and serpentine streams of flame, flashed along the shattered mountain, carrying destruction and devastation in its train; but the Lord was not in the fire. After these fearful and portentous sounds were hushed, what did the prophet hear? Nothing like storm, earthquake, or bursting fire, but "a still, small voice" exhibited the power and the glory of Jehovah; in it did the Eternal manifest himself to his servant. That was the voice of LOVE; which shall conquer, and subdue, and win its trophies, when the storm of passion shall have wasted its energies, and the fire of Revenge and Mal-

ice shall have been quenched for ever. Brethren, be it our intent to exhibit this principle in our lives, and, by example, as well as precept, to teach it to others!

VII.

Whosoever doeth not righteousness is not of God; neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. We ought to be willing to lay down our lives for the brethren.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—Let us not love in word, neither in tongue, but in deed and in truth. Hereby we know that we are of the *Truth*, and shall assure our hearts before God. For if our heart condemn us not, then have we confidence toward God.

God is love; and he that dwelleth in love, dwelleth in God, and God in him. If a man say, "I love God," and hateth his brother, he is a liar. He who loveth God, loveth his brother also.

VIII.

Our future prospect is full of promise: nothing but our own misconduct can dim its brightness. It rests with us alone whether our Fraternity shall perish or

prosper — whether it shall retrograde or advance. — What will give us the certainty of a bright and joyful future as a Fraternity of Odd-Fellows? We answer, "UNION." The maxim is as true of us as of any body of men, "United we stand; divided we fall." We have all read the story of the *bundle of sticks.* — One, alone, was broken with scarcely an effort; but the bundle was proof against the physical strength of the strongest. There is such a union of interests, and of feeling and action in our Brotherhood, that it may be, not inaptly, compared to the physical frame of man. If one member of the body suffer, the entire frame is affected. If we make a puncture on the hand or arm, and infuse poison into the blood, the whole system becomes contaminated. Whatever is calculated to disorganize and disunite us — to scatter discord and foment strife among us — must weaken our power and destroy our peace.

Brethren! let union of sentiment, union of effort, union of interest and action, be engraven on our altars and reign in our hearts and councils, and we may defy the sneers and enmity of a thousand worlds; our Fraternity shall increase, and flourish, and become more and more useful to our race — and when we shall have passed away in the flood of time, it shall be said of us, what Goldsmith said on another subject: —

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds were spread,
Eternal sunshine settles on its head!"

SECRECY.

SECRET societies, for mutual relief, protection, instruction, and religious worship, were probably first known in Egypt, in the days of her greatest glory and refinement. History has handed down the renown of the ceremonies which these secret societies enacted at their public festivals. The feasts called Cerealia, of the Eleusinian Order, in honor to Ceres, and the Dyonisia, or the feasts of Bacchus, together with the "Order of Pontifices" of Numa, king of Rome, were propagated from Egypt over all the world. From these orders, Moses (who was learned in all the wisdom of the Egyptians) probably derived much of that wisdom which made him the greatest lawgiver in the world. From these, the Greeks made models of institutions which lasted to the latest day of their historical glory. From these, the Druids of Britain modelled their religious rites, so imposing that nothing but the revelation of the religion of Christ could have dissipated their power. From these, we doubt not, the aborigines of our own land have derived by tradition their annual festive ceremonies, to which none but their own blood and nation are ever admitted. That such societies existed in all the ancient empires of the world, we have abundant evidence on the pages of history. We

read that the highest honor that could be bestowed upon Hippocrates, in the city where his art first triumphed so signally, was to initiate him into all the mysteries of their secret orders, to which strangers were never before admitted.

But these ancient orders, with the causes that made them useful, have passed away before the transmuting hand of Time. The religious sublimities of Egyptian and Grecian mythology have given place to a holier and more simple religion, the precepts of which are written upon all the pages of Nature's great book, in characters so plain, that the weakest in intellect may read them as he runs. Thus has ended the mystery that was once deemed necessary to preserve religion from oblivion. The archives of learning, too, have been spread before the world by the magic power of the press, while Science is knocking and importuning at the door of the humblest of the poor, that its inmates may be made wise. Hence the mystery of that monopoly of wisdom which once existed with the priests of a heathen religion, has vanished, and its altars have crumbled to the dust.

But the general diffusion of science, or even the Divine light of a wisdom that cometh from above, are powerless from oppression and want, or the relief and comfort of the sick in body and the broken in spirit. Though Wisdom and Devotion need no longer the veil of mystery over their altars, the heavenly attribute of Charity still loves the shade—still loves to shun the eye of the world, and do good by stealth. Let no one say that there should be no secret concert in the cultivation of the virtue of Benevolence. Pharisees may give alms before men, and make their show of

figures on subscription-papers; they may hoard together their thousands for splendid schemes of public charity: but scarcely a mite of all their bounty ever reaches a deserving object; scarcely a drop of their consolation ever relieves the distresses of a really deserving sufferer.

To those who possess a tolerable acquaintance with human nature, and are in any wise familiar with the history of mankind, either past or present, the importance and usefulness of societies in ameliorating the condition of man, in correcting the evils of his nature, and in bringing forth the latent principles of his mind into healthful exercise, are sufficiently obvious. There are, however, in this strange and contradictory world, many persons who oppose secret societies on the mere ground of their SECRECY, and who ask, "If there is any good in them, why do they not open their portals to the public gaze?" We would ask, in reply, "Are those who make the most ado about the secrecy and mystery of others, willing that every act of their own should come to the knowledge of the world?" No! Their stammering tongues and blushing cheeks would be evidence of their unwillingness to surrender the keys of their hearts.

The truth of the matter is, that mystery and secrecy abound, and will ever abound, through each and every department of society. That maxim which taught men that a secret should be held inviolate, sprang from a sense of the importance of implicit confidence in every relation of life. Those concerned in secret societies only act up to the principles of every-day existence. Is not a man's household the place wherein his best affections centre? While troubles beset him on either

hand while attending to his daily calling, he looks to the domestic hearth as to the Mecca of his heart, the haven of his rest. But if the world were to gaze upon the concerns of his family, or if he himself were to proclaim all the events which might occur within his little circle, need it be said that all the charms of his fireside, all the sacred associations of home, would for ever depart? The fact that his family is a small community, separate and distinct from the mass of mankind, makes it the means of domestic felicity. If you were to enlarge this community by the admission of the multitude, would it not lose its fascination? Yet, upon the principles of the opponents of secret societies, unless he proclaim to the world the affairs of his family, unless his household gods are prostrated and trodden under foot, then, forsooth, vice and immorality must reign within his dwelling! What would be the fate of every sacred engagement, of all the relations by which the best feelings of the soul are promoted—from which arise the greatest blessings of the social system—if there were no obligations of secrecy on those who contract them? As well might the silver cord at once be loosened, and the chain of affection become as a rope of sand. There are mysteries and secrets in every department of society, which can never be fathomed. There are secrets which occupy but few breasts, and will never be extended to others; secrets, too, into which no person of refinement would think of prying.

There are secrets among all classes of men, in every pursuit in life, which are held inviolate. Business-men have secrets which they studiously confine to their own bosoms, scarcely allowing them to escape even to those engaged in their service: professional men have secrets,

which they will not reveal to any excepting members of their own calling. Why do not the opponents of secret societies complain of these?

There are none so blind as those who *will not* see. Men who oppose Odd-Fellowship on the ground of its secrecy merely, and who, with an inconsistency that would seem to indicate monomania, object to secrecy in any form, as though it were some fell destroyer, may not be easily persuaded. But there are those who simply misapprehend this matter, who are willing to be convinced; and to such we now address ourselves.

If these people could enter a Lodge of Odd-Fellows as members, they would be astonished at the *simplicity* of our "mysteries." There is nothing horrible, nothing terrifying, in our secrets. They have a single object, and that is one which no sensible man would condemn. They are practised for the simplest of purposes — one of which is that of recognition. Many of our brethren come from a distance to visit the Lodges, and some of them require our aid in seasons of adversity. If we had no means of knowing them, we might be the constant dupes of imposture, and the prey of deception and fraud. By the proper employment of the intelligence derived through our "secrets," we can always recognise an Odd-Fellow; and thus, without even speaking with him, can give him our aid. No matter what language he may speak, if he be a brother, we are able in a moment to know him as such. The "secret," then, of our secrets, is simply this: to *know* each other, and to prevent imposition. What evil, we ask, can they do to society? why should they be made such "bugbears" among men and women?

But supposing, after all, that our secrets were appalling,

and horrifying, and to be properly distrusted by those who are ignorant of them? If we elevate the character of men, and send them forth to the world better fitted to discharge their various duties, what matters to the world the means we employ to do it? What profit would it be to the unlawful "priers" into our mysteries to know whether we "rebuild the temple of Solomon," or practise the incantations of the witches of Macbeth, in our ceremonies? Some have said that secret societies are inconsistent with, and dangerous to, our republican institutions. We need not argue any abstract political theories on this subject. They are sufficiently answered in the fidelity and patriotism, exemplified in their conduct to the world, of the members of the Order. To the initiated, who know how perfectly harmless to all the world is the secrecy of a Lodge-room, this objection is a matter of ridicule. Odd-Fellowship is a philanthropic institution, which has been more successful than any similar association ever established in this country. How many, professing a like object, have had an existence, in all the forms which the ingenuity of man could devise, within the comparatively brief space of the last half century? And what of them, save this and Masonry, now remains? Why is it that destruction has been written upon them all, by the finger of time, ere its mould had covered them? Because their principle of association, consisting in the mere promptings of benevolence, however good in itself, embraced no fellowship of hearts, no community of interest, and consequently they possessed no bond of union nor element of life. They imposed duty without inculcating affection; and they extended charity with the

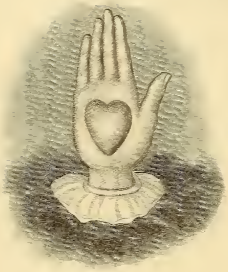
cold hand of formality, instead of accompanying it with the warm and generous emotions of the heart. It is the principle of secrecy that forms *our* bond of union, because it is that which, though it be common to us, is unknown to the world; it constitutes our Brotherhood, links us together in a community of feeling and affection, and enables us to preserve the organic capacity which in all other forms has crumbled to pieces. If it were dangerous to any principle of government, or any interest of society—any precept of morals, or any fundamental doctrine of our faith—is it likely that we would hold it out to every one, and invite all to come and be made acquainted with it? Or, if it contained any or all of these elements, is it probable that it could retain in its embrace the hundreds and thousands of great and good men who are enrolled among its members? Would there not be at least *one*, among them all, who, scorning the trammels of deceit—spurning all obligations requiring the concealment of vice, immorality, and even treason itself—would at once unmask them to the world?

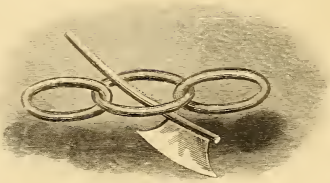
Is secrecy, in itself considered, a *crime?* If it be, then all men and women are criminals; for all, in whatever situation of life they may severally be placed, have secrets which they will not reveal to mortal ear. It is no crime. Heaven and earth, God and nature, death and eternity, life, love, and even *Truth* itself, are full of it. Why, then, should Odd-Fellows be condemned for their "secrecy?"

We have sometimes thought that Odd-Fellows themselves have been to blame for the opposition our "secrets" have encountered. They are not, in all cases, sufficiently careful in their conversations with the world

on this subject. Indeed, they have misrepresented facts, by absurdly hinting to their friends and neighbors, that there is something in our rites and mysteries extremely awful or *ridiculous*. They have mischievously pretended that the candidate for Odd-Fellowship must undergo a certain terrifying ordeal, and that he must "*ride a goat!*" We contend that all this is not only foolish, but scandalous. No brother has a right to bring reproach upon the Order by promulgating such trash.

In concluding this subject, we would impress upon the minds of the Brotherhood the importance of not only keeping our secrets, but of discouraging, in every possible manner, the practice of misrepresenting them. If we are truly Odd-Fellows, we shall keep our mysteries inviolate. Those who fail to do this, have not well learned the lessons they have been taught. They should study them over again, and commit to memory some of the instructions they have received; so that, by their example, they may convince the world that "*good faith*" and virtue are the peculiar characteristics of a true Odd-Fellow; for, according to our laws, *we can be Odd-Fellows only while we act like honest men.* Brethren! let us remember this.





THE EMBLEMS OF THE ORDER.

THE INITIATORY DEGREE.

The Eye.—As Odd-Fellows, let us always remember those expressive words, that can not be too deeply imprinted on our minds, "Thou, God, seest me!" For the eye of the Lord is in every place, beholding the evil and the good.

We may also, in this connection, remind ourselves that "a wholesome *tongue* is a tree of life;" that the SECRETS we have promised to keep inviolate will never be divulged, *except by a man devoid of the principles of honor.*

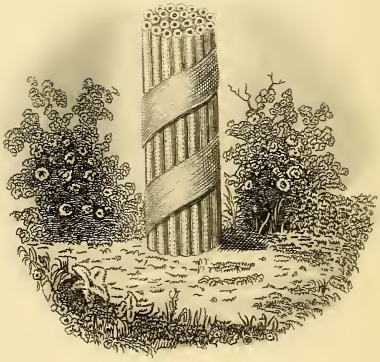
The Heart and Hand.—The command of our law is, that we visit the sick, relieve the distressed, bury the dead, and educate the orphan. What our hands find to do in these respects, therefore, we should do cheerfully, with the whole heart; not grudgingly and unwillingly. True friendship goes out with alacrity to the service required of it: and heart and hand should go forth in concert in the cause of suffering humanity; they must not be divided in their energies.

The Coffin, Skull, and Cross-Bones.—The decree of Heaven is "Dust thou art, and unto dust thou shalt return." We all await the inevitable hour. What is

our life? It is even a vapor, that appeareth for a little time, and then vanisheth away. Where are the myriads of the human family that have lived and figured on the earth? They all sleep with their fathers, and the places that once knew them shall know them no more for ever. Oh, let us reflect—let us seriously meditate, my brother, on these monitors of "what we are sure to be, and what we may soon become."

The Bee-Hive.—The industrious man seldom suffers the agony of want. Even though his labors yield him but a trifle, he is content in the knowledge that he is doing what he can to support himself. The idler is an unhappy wretch who drags out a miserable existence. While the sleep of the laborer is sweet and refreshing, that of the idler is restless and unsatisfying. No man can be happy unemployed. No matter how rich he may be, he must work if he would not be miserable. This is a law of Nature—it can not be successfully resisted. As members of this Order, we must LABOR, my brother—if not necessarily for ourselves, then for our fellows.

The Links and Axe.—"Friendship, Love, and Truth," the motto of our Order—how trite it has become—and how little is it understood and practised by many who make large professions! Yet what is it? *Friendship*, *Love*, and *Truth*, extended toward man by his brother universally, would make of this world a comparative paradise. It would turn aside half the ills that "flesh is heir to," and produce an amount of happiness that would astonish mankind itself. Friendship, Love, and Truth, my brother, is no unmeaning expression. Practise them, and *you* at least will derive consolation from them. Do not imitate the theo-



rizers, who preach our motto through their presses and from their rostrums, and who have none of its life and spirit; but go out among your brethren, and make them feel that YOU at least are no vainglorious boaster, whose thought is only for the loaves and fishes. *Perform* the offices of Friendship, Love, and Truth—do not merely *talk* about them.

WHITE DEGREE.

The Lamb.—Innocence is one of the loveliest qualities which adorn human nature. The corrupt laugh at and affect to despise it, but in their hearts they honor it. The temperate, the chaste, the benevolent, and the charitable, are beloved by the most abandoned wretches that disgrace humanity. Innocence of wrong-doing commends itself to all, and he who evinces it in his life and conduct may command the confidence of the whole world.

The Bundle of Sticks.—"In union is strength," is a common axiom. We must be united in this cause of Odd-Fellowship, not only in our corporate capacity, but in our DEEDS. A single individual, if he labor with a will, may accomplish much in the field of fraternity; but a host, united in solid phalanx in the service of Benevolence, may revolutionize the world. If the two hundred thousand Odd-Fellows we boast of in numbers were to go forth NOW, and put into practice what they profess—if they would labor with one heart and one mind in the highways and byways of life—how soon might their influence pervade the earth, crushing, withering, annihilating the demons of

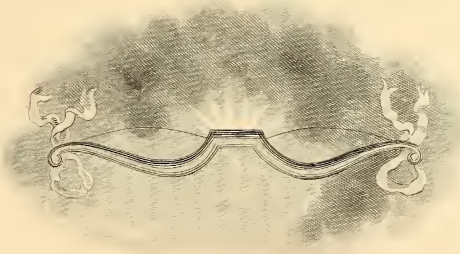
Avarice, and Lust, and Pride, and raising man to the high and holy estate for which his Maker designed him! Brother, forget not *your* obligations. Wait not for others, but do your part, though you may be but one rod in the bundle.

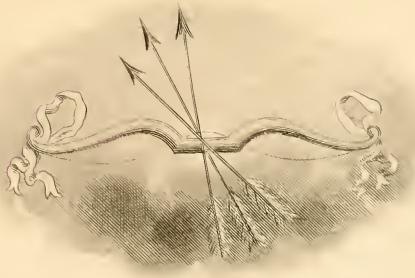
COVENANT DEGREE.

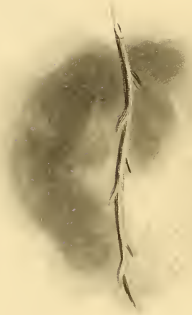
Quiver and Arrows.—As the marksman prides himself on the certainty of his aim, so should we, in a higher and more noble sense, study to make our generous deeds *sure*. We must not perform our good offices at random, but so regulate and direct them as to render them serviceable at the proper time, and place, and circumstance. Thus, unlike the Indian, who desires his bow and arrows buried with him, that he may possess them in the happy hunting-grounds where the Great Spirit dwells, let us hope that the odor of our benevolent actions shall precede us, and trust that the influence of those actions shall be felt and realized after all that is mortal of us shall have perished.

THE ROYAL-BLUE DEGREE.

Moses' Rod.—As "the great lawgiver of the Jews" received his authority and was directed by the Almighty, so may you, my brother, by the same authority and direction, go forth as a leader in the cause of the oppressed. Under such guidance you may smite with power and effect the high, thick walls of Prejudice







which shut man away from his fellow; you may protect him from the enemies which would enslave and crush him, by teaching him to follow the example and practise the precepts which the Jewish leader exhibited and inculcated.

The Dove.—The messenger of Peace and Goodwill, of Promise and of Hope, what lot more happy—more desirable—than thine! "Like a tree planted by the rivers, that bringeth forth his fruit in his season, thy leaf shall not wither, and whatsoever thou doest shall prosper." Brother! be not wearied in thy progress. Go forth ever in the cause of Friendship—bear ever the olive-branch of Peace to the oppressed.

The Brazen Serpent.—But while thou shouldst be harmless as the dove, thou shouldst also be wise as the serpent. Suffer no man—brother though he profess to be—to deceive thee by false tokens. All are not Odd-Fellows who take the name. All are not thy co-laborers who claim to be so. He who is selfish, or avaricious, or uncharitable, is NOT thy brother. Reform him, if thou canst, but discover not to him thy secrets. Do thy own work—make not *him* thy partner in it.

The Ark of the Covenant.—The ark of the covenant contained the sublimest instructions ever given to man. On these all just laws have been founded. On these have *our* laws been built. As those sacred deposites were the objects of respect and reverence by the Jews, so likewise, my brother, honor thou the teachings thus far impressed on thy mind, and act in conformity with the lessons thou hast learned.

THE DEGREE OF REMEMBRANCE.

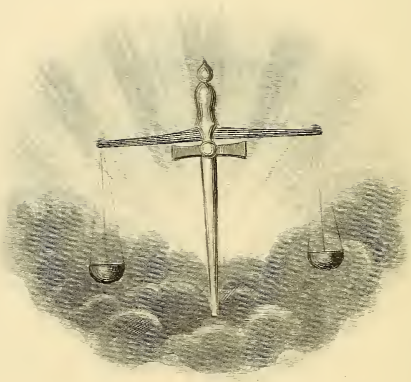
The Scales and Sword.—Let us weigh well and truly our conduct and our actions, and suffer the balance to be a just one. The spirit of Justice will not permit us to impose false balances. If we have erred, therefore, we must not screen ourselves, but repent. Nor should we screen other delinquents, however much our sympathy may be excited in their behalf. He is most merciful who enforces justice on the evil-doer, for it is for the general good: better one suffer than many.

The Horn of Plenty.—If thou art or shouldst become blessed with abundance, be thankful, not in words merely, but in DEEDS. If thou hast plenty and to spare, and wouldst be happy, give of thy abundance in the cause of Benevolence. So shalt thou greatly aid in carrying out the noble designs of this Fraternity.

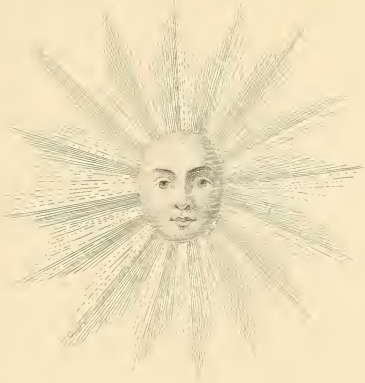
THE SCARLET DEGREE.

The Bible.—What you have been told concerning the sacred deposites of the ark of the covenant, might be appropriately repeated here. The Word of God, the Book of books, is the source of all true wisdom, Divine and human. It is a "lamp to our feet, a light to our path," and contains unerring directions and counsel for every phase, circumstance, and condition of life. Study it, my brother.

Sun, Moon, and Seven Stars.—The sun is the emblem of power and vigor; the moon and stars are not only subordinate to it, but dependent upon it. TRUTH



HOLY BIBLE



is *our* great light. If we, in the course of our pilgrimage here on earth, realize its power in our hearts, permit it to control our actions, and in our turn reflect its strength upon others' hearts, we shall be the noblest benefactors that ever blessed humanity. We must, as Odd-Fellows, be sincerely wedded to TRUTH. For our union with her shall survive, not only earth, but Time, the conqueror of Death.

The Budding-Rod.—And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

THE PATRIARCHAL DEGREE.

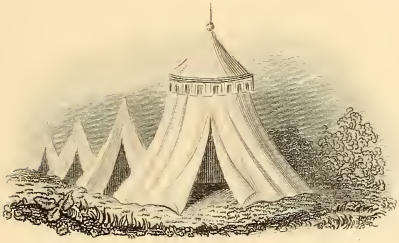
The Altar of Incense.—Let thy offerings, brother, be submitted in all simplicity and purity of heart. Imitate the patriarchs. Worship thy Maker in spirit and in truth. Call on him frequently—thou hast need of his guidance. Approach his altar in the spirit of humility and of love, and ask his blessings, not only on thyself, but on thy neighbor. So shalt thou find favor in his sight, and insure his countenance and support.

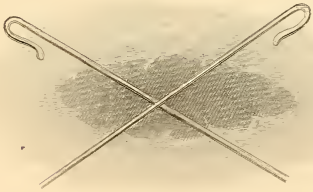
The Patriarch's Tent.—The patriarchs of old, who dwelt in tents, whose employment was that of shepherds, and who passed their lives in the inculcation of the social virtues, were a happy because they were a good people. Brother, imitate their pure example, and thou shalt find the contentment which they so richly enjoyed.

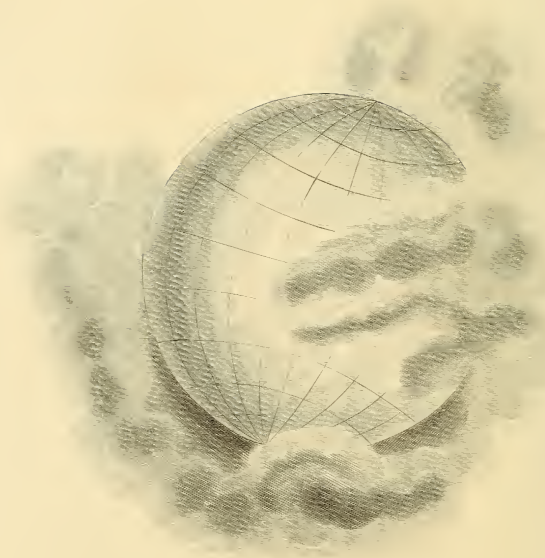
THE GOLDEN-RULE DEGREE.

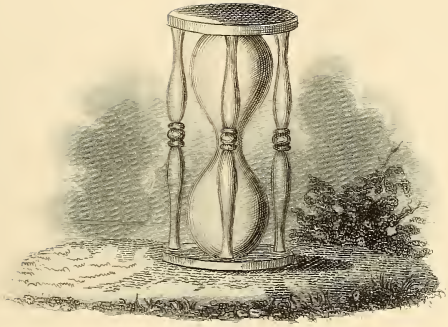
The Three Pillars.—Brother, have "Faith in God, Hope in immortality, and Charity to all mankind. 'The greatest of these is Charity;' for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity." The chief pillar of the temple we have reared is therefore Charity. Remember, then, that on this mainly depends our superstructure, and fail not, faint not in the practice of this Godlike virtue.

The Globe.—Let us exert *our* utmost endeavors to hasten the most desirable period. Let us conquer the world to its own peace, by compelling it to aid us to establish the glorious reign of the GOLDEN POWER.









The globe is the field of our labor. We should not pause in our efforts until the whole world shall be made happy. We should carry our Benevolence and Friendship into every corner of the wide earth, and into the remotest islands of the sea.

THE ROYAL-PURPLE DEGREE.

The Hour-Glass and Scythe.—While we have been thus pursuing this journey, which has brought us at length to the goal we set out to reach, the sands of our life have been falling, and we are nearer the "bourne whence no traveller returns." Old Time, with his unerring scythe, is on our track—we can not escape him. Let us now impress this truth—let us ENGRAVE it on our hearts—that there is not a moment to waste; *that, in the brief probation allotted to us here on earth, the good or ill we accomplish is all of us that shall live among men.*

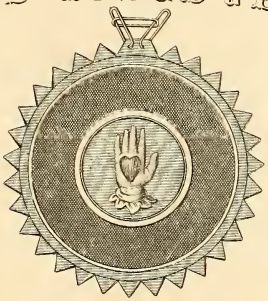
THE JEWELS AND REGALIA OF THE ORDER.

THE Jewels and Regalia worn by Odd-Fellows have been made the subject of much remark by those who do not understand their object. They have been called "a useless expense," a "*token* without meaning," "an ostentatious display for the purpose of catching the eye." We shall not argue in this place the propriety of the use of regalia and jewels by the Order of Odd-Fellows, but will merely say that there is a significance attached to them which the uninitiated can neither understand nor appreciate. Yet we will take occasion to remark to our brethren, that an ostentatious display of these matters is indicative of a weakness which the world, and especially the opponents of our Order, will be apt to construe to the prejudice of our institution. In describing the jewels and regalia, we shall commence with those of the Grand-Sire and members of the Grand Lodge of the United States, and proceed with those of the several Grand and subordinate bodies down to the Lodge.

JEWELS AND REGALIA OF THE GRAND LODGE OF THE UNITED STATES.

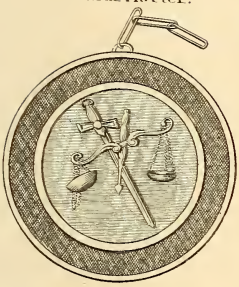
Jewel of a Grand-Sire and of P. Grand-Sires.—A medal of yellow metal, three inches in diameter, on one side of which is the coat-of-arms of the United

GRAND-LODGE JEWELS.

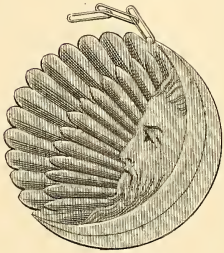


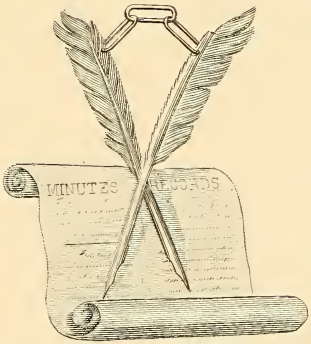
Past Grand Master.

Grand Master.



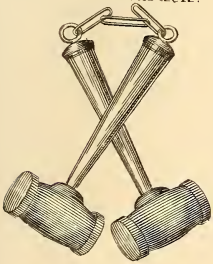
Dep. Gd. Master.



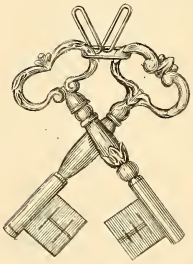


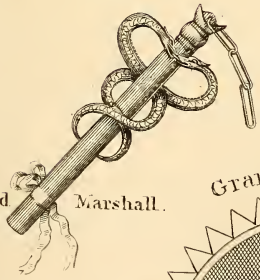
Grand Secretary.

Grand Warden.



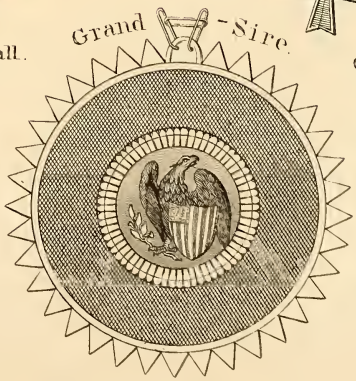
Grand Treasurer.

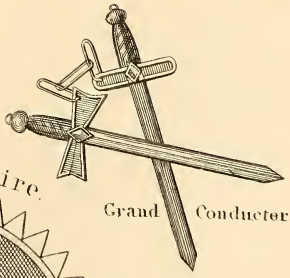




Grand Marshall.

Grand-Sire.





Grand Conductor.

States, surrounded by an ornamental edging of silver. *Regalia.*—Collar of purple velvet, four inches in width, with a roll of scarlet velvet on the upper edge around the neck ; trimmings of yellow metal. The collar to be united in front with three links, from which must be suspended the medal.

The *Regalia* of officers, representatives, past officers, and past representatives of the Grand Lodge of the U. S., is similar to the above. Representatives and past representatives may wear medals of the size and style of that of the Grand-Sire, signifying the coat-of-arms of the State represented in the Grand Lodge of the U. S.

JEWELS AND REGALIA OF A STATE GRAND LODGE.

Jewel of a past Grand-Master.—Sun, of white metal ; heart in hand. *Regalia.*—Scarlet sash, (or collar,) and white apron, trimmed with scarlet, or scarlet apron, trimmed with white. Both sash (or collar) and apron may be trimmed with silver lace or fringe.* The regalia for all officers and members of a Grand Lodge is as above. [That of the chaplain is an exception ; at least we have made it so.]

Jewel of a Grand-Master.—Sun, exhibiting the scales of Justice. Of white metal. *Regalia.*—As above.

Jewel of a Deputy Grand-Master.—Half-moon. Of white metal. *Regalia.*—As above.

* Past Grands of the R. P. Degree may have trimmings of *yellow metal;* but the colors of the regalia of the officers of a State Grand Lodge should be uniformly scarlet and white.

Jewel of a Grand Warden.—Crossed gavels. Of white metal. *Regalia.*—As above.

Jewel of a Grand Secretary.—Crossed pens. Of white metal. *Regalia.*—As above.

Jewel of a Grand Treasurer.—Crossed keys. Of white metal. *Regalia.*—As above.

Jewel of a Grand Chaplain.—The Bible. Of white metal. *Regalia.*—A white sash and apron, trimmed with scarlet.

Jewel of a Grand Marshal.—A baton. Of white metal. *Regalia.*—Scarlet collar or sash, and a white apron, trimmed with scarlet; or a scarlet apron trimmed with white.

Jewel of a Grand Conductor.—A Roman sword. Of white metal. *Regalia.*—As above.

Jewel of a Grand Guardian.—Crossed swords. Of white metal. *Regalia.*—As above.

JEWELS AND REGALIA OF A GRAND ENCAMPMENT.

Jewel of a Grand Patriarch.—Crossed crooks and au altar, represented in the centre of a double triangle of yellow metal. *Regalia.*—Royal purple collar or sash, and black apron. The apron trimmed with gold fringe or bullion.

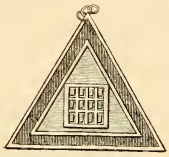
Jewel of a Grand High-Priest.—The breast-plate,* represented in the centre of a double triangle of yellow metal. *Regalia.*—As above.

Jewel of a Grand Senior Warden.—Crossed crooks

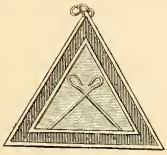
* Read the twenty-eighth chapter of Exodus.

SUBORDINATE-ENCAMPMENT JEWELS.

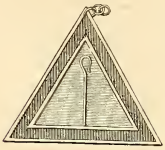
Chief Patriarch.



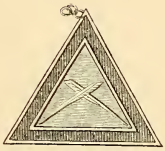
High Priest.



Senr. Warden.



Junr. Warden.



Scribe.

Treasurer

Sentinel.

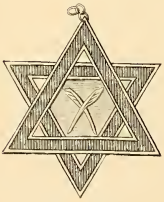
GRAND-ENCAMPMENT JEWELS.

Grand C.P.

Grand H.P.

Grand Sen.W.

Grand Jun.W.



Grand Scribe.

Grand Treasurer

Grand Sentinel.

in the centre of a double triangle of yellow metal. *Regalia.*—As above.

Jewel of a Grand Junior Warden.—Single crook in double triangle of yellow metal. *Regalia.*—As above.

Jewel of a Grand Scribe.—Crossed pens in double triangle of yellow metal. *Regalia.*—As above.

Jewel of a Grand Treasurer.—Crossed keys in double triangle of yellow metal. *Regalia.*—As above.

Jewel of the Grand Sentinels.—Cross swords in double triangle of yellow metal. *Regalia.*—As above.

The *Regalia* of a member of a Grand Encampment consists of a purple collar, black apron, and black gloves; the apron or collar trimmed with yellow lace or fringe.

JEWELS AND REGALIA OF A SUBORDINATE ENCAMPMENT.

Jewel of a Chief Patriarch.—Crossed crooks and an altar, represented within a single triangle of yellow metal. *Regalia.*—Purple collar and black apron, trimmed with gold-colored fringe or lace, or both.

Jewel of a High-Priest.—The breast-plate,* within a triangle of yellow metal. *Regalia.*—High-Priest's robe, etc.

Jewel of a Senior Warden.—Crossed crooks within a triangle of yellow metal. *Regalia.*—Similar to that worn by the Chief-Patriarch.

Jewel of a Junior Warden.—A single crook within a triangle of yellow metal. *Regalia.*—As above.

Jewel of a Scribe.—Crossed pens in a triangle of yellow metal. *Regalia.*—As above.

Jewel of a Treasurer.—Crossed keys within a triangle of yellow metal. *Regalia.*—As above.

* See Exodus, ch. 28.

Jewel of a Sentinel.—Crossed swords in a triangle of metal. *Regalia.*—As above.

The *Regalia* of members of subordinate Encampments consists of purple collars, black aprons, and black gloves; the aprons or collars trimmed with yellow lace or fringe. Brothers who have taken the Patriarchal degree only, and who are not therefore full members, wear a plain black apron and black gloves; and those who have received the Golden-Rule degree may add gold-colored lace or fringe to the apron.

P. C. Patriarchs wear purple collars or sashes, trimmed with yellow lace or fringe, but no apron.

JEWELS AND REGALIA OF A SUBORDINATE LODGE.

Jewel of a Junior Past-Grand.—A five-pointed star, representing the heart and hand in the centre. Of white metal. *Regalia.*—A scarlet sash or collar, trimmed with white lace or fringe, or silver fringe, and a white apron, trimmed with scarlet, or a scarlet apron trimmed with white, and a scarlet rosette,* to be placed on the sash or collar.

Jewel of a Noble-Grand.—Crossed gavels. Of white metal. *Regalia.*—A scarlet collar, trimmed with white, and a white apron trimmed with scarlet.

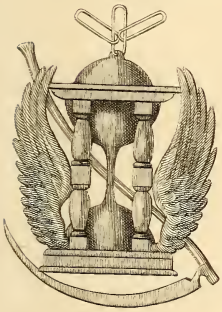
Jewel of a Vice-Grand.—Hourglass. Of white metal. *Regalia.*—A blue collar trimmed with white or silver, and a white apron, trimmed with blue, and fringed with white bullion.

* Rosettes, displaying the color of the degree to which a brother has advanced, or indicating the office he may hold, may be worn by any member or officer of a subordinate lodge

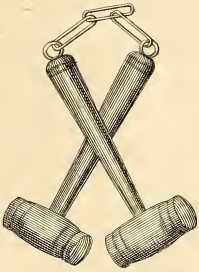
SUBORDINATE-LODGE JEWELS.

Past Grand.

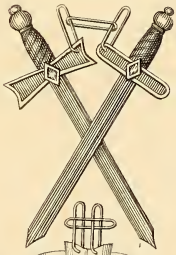
Vice Grand.



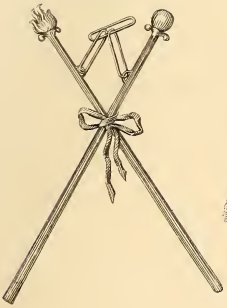
Noble Grand.

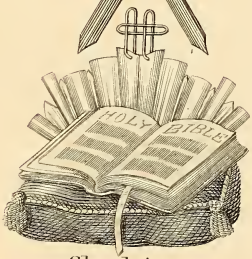


Guardian.



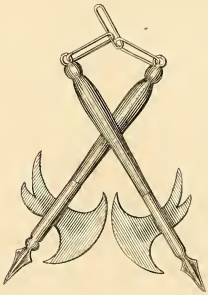
Warden.



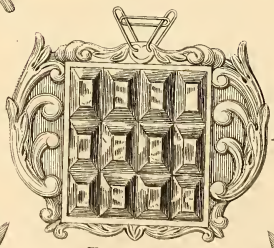


Chaplain.

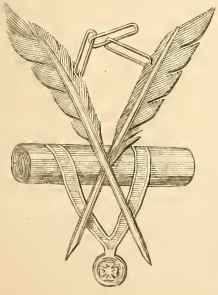
Conductor.



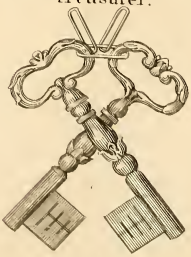
Degree -Lodge.



Per. Secretary.



Treasurer.



Rec. Secretary.

Engd by S. H. Cimber Philadᵃ

Jewel of the Secretaries.—Crossed pens. Of white metal. *Regalia.*—A green collar, trimmed with white or silver, and a white apron, trimmed with green.

Jewel of a Treasurer.—Crossed keys. Of white metal. *Regalia.*—Precisely similar to that of the Secretaries.

Jewel of a Chaplain.—The Bible. Of white metal. *Regalia.*—A white sash and apron. They may be trimmed with the color of the highest degree to which the wearer shall have advanced; but our impression is in favor of pure, plain white for this officer.

Jewel of a Warden.—Crossed wands. Of white metal. *Regalia.*—A black sash, and a white apron trimmed with black.

Jewel of a Conductor.—Crossed axes. Of white metal. *Regalia.*—Similar to that of the Warden.

Jewel of the Guardians.—Crossed swords. Of white metal. *Regalia.*—Tnat of the I. G., a blue sash, and a white apron, trimmed with blue. That of the O. G., a scarlet sash, and a white apron trimmed with scarlet.

The *Regalia* of the R. and L. Supporters of the N. G. consists of scarlet sashes, and white aprons trimmed with scarlet. That of the R. and L. Supporters of the V. G. consists of blue sashes, and white aprons trimmed with blue. That of the two Scene Supporters consists of white sashes and white aprons.

The Regalia for members of a subordinate Lodge is as follows:—

For the initiatory degree, a plain white apron only.

For the first degree, white apron and collar, with *White* trimmings.

For the second degree, the same trimmed with *Pink.*

For the third degree, the same, trimmed with *Blue.*

For the fourth degree, the same, trimmed with *Green.*

For the fifth degree, the same, trimmed with *Scarlet.*

Of these *colors* of the several degrees, each one has a peculiar significance, *which, in our opinion, should not be revealed to the world.*

The Regalia of the new Degree of Rebekah consists of a collar of *pink* and *green.* It is used only by ladies. These are the *colors* of the degree, and the ideas they convey are most beautiful and emphatic.

The Regalia to be used by brothers attending the funeral of a deceased brother, is as follows: — A black crape rosette, having a centre of the color of the highest degree to which the wearer may have attained, to be worn on the left breast; above it a sprig of evergreen, and below it (if the wearer be an officer or past officer) the jewel or jewels which as such he may be entitled to wear.* The ordinary mourning-badge to be worn by brothers, in memory of a deceased brother, is a strip of black crape passed through one button-hole of the left lappel of the coat, and tied with a narrow riband of the color of the highest degree to which the wearer has attained.

Past officers and members in possession of Encampment Degrees, and all other members of the Order, when visiting Grand or subordinate Lodges, are enti-

* The Grand Lodge or Grand Encampment of a State may permit the Lodge or Encampment regalia to be worn at funerals, either in connection with or as a substitute for the above.

tled to wear the regalia and jewels pertaining to the highest degree which they have taken.

All processions and balls, or other ceremonies at which the regalia and jewels, and other emblems of the Order, are to be used, must be sanctioned by the Grand Lodge, or, in its recess, by the Grand Master. And all publications made in the newspapers, calling on the Order to appear in regalia, unless authorized as above specified, are improper, and contrary to the law of the Grand Lodge of the United States. *And the unauthorized use of the name of the Order is strictly prohibited.*

It is a matter of much gratification that, within the last few years, the brotherhood has so far seen the impropriety of *too much* display, as to regard the wishes of the Grand Lodge respecting public demonstrations. The ceremonies and processions of the Order are now comparatively rare, and are almost invariably directed or allowed by a State Grand body. Thus they are rendered serviceably attractive, and being less frequent, are more largely attended. With respect to the attendance at funerals of brothers deceased, what can be more in keeping with the solemnity of the occasion than the simple, unassuming, yet expressive black crape rosette and the sprig of evergreen?

THE T. P. W.

This was adopted for the protection of the Order, and is one of the tests by which travelling-brothers are proven. It is designed for the use of brethren who are travelling beyond the limits of the jurisdiction of Lodges or Encampments to which they belong; and all Noble-Grands and Vice-Grands of Lodges, and all Chief-Patriarchs and Senior Wardens of Encampments, are possessed of it, in order that they may be qualified either to give or receive it. The Grand-Master and Grand-Patriarch of a state, and their regular deputies, possess it; and none other than members who are placed in some of the positions above mentioned are entitled to receive it. It is originated by the Grand-Sire, is changed yearly, and goes into use on the first day of January of each year. It is communicated by the Grand-Sire to the Grand Representatives at each annual session, and delivered by them in their several states to the Grand-Master and Grand-Patriarch, who deliver it to their deputies, and through them to the officers of Lodges and Encampments, as above stated.

Brothers who may procure a visiting or travelling card for the purpose of obtaining admission into Lodges or Camps of other states, receive it in connection with the card. As a general rule, it can only be given by a Noble-Grand or Chief-Patriarch to the members of their own bodies respectively; but when brothers are called from home suddenly, without time to make personal application for their visiting-cards, it is customary to accompany the card, when sent to the brother, by a

letter, over the seal of the Lodge or Encampment, from the principal officer of the body granting it, to the Noble-Grand or Chief-Patriarch of some Lodge or Camp in the place where the travelling brother is temporarily resident, conveying (through said letter) a request that the T. P. W. be communicated to the brother, who will, of course, be entitled to receive it in such manner.

CARDS.

A BROTHER who may desire to visit other Lodges or Camps out of his district, or who may wish to withdraw from his Lodge or Encampment, receives a card, certifying that he is entitled to the privileges and advantages of an Odd-Fellow. Any brother who may wish to withdraw from the Order, can at any time do so by offering to his Lodge a written resignation; he is not bound, in such case, to take a card of withdrawal. If he shall take a withdrawal-card, which is always good for one year (during which time he may become a member of any other Lodge or Camp), he is amenable during that year to the Lodge or Camp whence the card emanated, "whose duty it is to watch over his conduct."* These cards are furnished by the Grand Lodge of the United States, and are signed by the Secretary of that body. They are also signed by the Noble-Grand and Secretary of a Lodge, or the Chief-Patriarch and Scribe of an Encampment, granting them. And they must always be signed, also, in

* The Lodge or Encampment granting a visiting or withdrawal card, has power to recall or annul the same for good cause.—DIGEST, p. 37.

the margin, by the names of the brothers receiving them. The wife or widow of a member of a subordinate Lodge may, by a vote of two thirds of the members present, receive a card, expressly adapted for her use, by the Grand Lodge of the United States, which is to be signed in manner above noted, with the addition of the signature of the Vice-Grand. Such card, granted to the wife of a member, can not remain in force more than one year; but if granted to a widow, it continues valid during her widowhood. The following is the form of this card:—

"*Friendship, Love, and Truth.*

"INDEPENDENT ORDER OF ODD-FELLOWS.

"TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

"This certifies that Mrs. E. C., whose name is endorsed on the margin of this card in her own proper handwriting, is the wife [or the widow] of our well-beloved brother, who is [or was] a member of Lodge No. —, held at blank, and working under authority of a charter duly granted by authority of the Right Worthy Grand Lodge of the state of blank. We therefore recommend her to your friendship and protection wherever she may be, throughout the world, for the space of blank, and no longer.

"In witness whereof, we have subscribed our names, and affixed the seal of our Lodge, this blank day of blank, in the year of our Lord one thousand eight hundred and fifty-one.

[L. S.] "A. B., NOBLE-GRAND.

"C. D., VICE-GRAND.

"G. F., *Secretary.*"

The object of furnishing this recommendation is one which must commend itself to the approbation of all men. She who possesses it is entitled to receive the friendship and protection of those who claim the privilege of watching, not only over their brethren, but also over all who are near and dear to those brethren.

BROTHERS TRAVELLING.*

A BROTHER travelling, who may desire to visit a Lodge or Encampment, must be in possession of a card and the T. P. W. He presents himself at the door, and sends his card to the presiding officer, who appoints a committee of three to examine the visiter. In a Lodge, one member of this committee must be either the Noble-Grand himself, the Vice-Grand, or a brother known to be in possession of the T. P. W., and the other two members must be of the Scarlet Degree. In an Encampment, one member must be either the Chief-Patriarch himself, the Senior Warden, or a patriarch known to be in possession of the T. P. W., and the other members must be of the Royal-Purple Degree. These committees examine the brother in the T. P. W., and in the Degree in which the Lodge or Encampment is open; and, if satisfied, introduce him to the meeting. Brothers can visit Lodges or Encampments without this form, if introduced by a Grand Representative, or other *elective Grand Officer*, of the jurisdiction under which they wish to visit. In no other way, except as above stated, can a brother enter a Lodge or Encampment to which he is not attached, unless it be located in the state or jurisdiction in which his own Lodge or Encampment is working. It is important that this fact be well understood by Odd-Fellows.

* When a travelling card is granted to a brother not beneficial from any cause, the Secretary should be particular in stating the fact; otherwise, should the brother be taken sick and apply to any Lodge or Encampment for benefits, the body issuing the card must refund the amount advanced.

CEREMONY OF LAYING THE CORNER-STONE OF AN ODD-FELLOWS' HALL.

The Grand Lodge Officers and Brethren having assembled in the Lodge-room, or some appropriate place adjacent to the new building, will proceed in procession in due form to the place of the ceremony, passing three times around it, if the site is convenient. The G. M. and assistants will then take their place upon a raised platform. When no Grand Officer is present, the ceremony may be performed by the N. G., or a P. G. appointed by him for the purpose.

G. M. We have assembled to-day, my brethren, upon an interesting and important occasion. Another temple of our Order is to be raised, and we are here to lay its corner-stone, to proclaim before the world the object to which it is to be dedicated, and to invoke the Divine blessing upon the undertaking. Let us feel deeply the solemnity of the occasion. By this act we pledge ourselves, before God and man, not only to complete this edifice and keep it sacred to the purposes of the Order, but to practise truly and conscientiously within its walls the virtues which we, as Odd-Fellows, profess to follow and illustrate. The work now commenced must be achieved by patient industry and perseverance, and also by pure and beautiful lives led by those who beneath this roof shall hear the lessons of wisdom and humanity. Labor earnestly, brethren, in the work of the Order; practise, both before the eyes of men and in secret, constantly, its beneficent prin-

ciples; for, if you do not, the memory of this day will rise in testimony against you, and this stone will ever rest beneath your feet, a silent but living witness of your dereliction. Let us now unite with our R. W. G. Chaplain in soliciting the Divine blessing on the work in which we are engaged.

G. C. We beseech thee, O Heavenly Father, to look down upon us in mercy and loving-kindness. Guide our steps, direct our hands, purify our hearts, and elevate our thoughts, so that our labor may be fit for thy pure eyes to look upon. And to thee shall be the glory and praise forever. Amen.

R. So may it be!

The G. S. will then read the record to be deposited in the stone, with a list of the documents, &c. accompanying it. The G. M. will descend to the stone, receive from the Architect the box, place it in the cavity of the stone, and adjust the lid. The stone will then be fitted accurately in its place at or near the N. E. angle of the building.

G. M. (*Pouring a libation of water on the stone.*) In Friendship I lay this stone, earnestly praying that while it retains its place among its fellows in the firm wall, the brethren who assemble here may be as firmly bound together in the bonds of Friendship, cordial and sincere.

R. So may it be!

G. M. (*Strewing flowers.*) In Love I lay this stone, earnestly praying that as it underlies and supports the edifice, so may Love lie at the bottom of our hearts, and support the whole superstructure of our lives.

R. So may it be!

G. M. (*Strewing wheat.*) In Truth I lay this stone, earnestly praying that unblemished Truth and Honor

may ever reign here supreme, and govern all that is here said and done.

R. So may it be!

G. M. (*Giving three blows of the gavel upon the stone.*) In the name of Benevolence and Charity I lay this stone. And may God in his mercy grant that it may never be removed, so long as Benevolence and Charity are dear to the hearts of men!

R. So may it be!

The Architect will then deliver a trowel with mortar to the G. M., who shall spread it upon the corner-stone, and fix thereon a corresponding stone.

G. M. As this cement binds together the stones of the wall, so may the cement of brotherly affection bind us together during all the days of our lives here below; and so may the cement of the Divine Love, in our Father's own good time, unite us as living stones in the Temple above, the "house not made with hands, eternal in the heavens!"

R. So may it be!

The G. M. will return to his place upon the platform, when proclamation will be made by the D. G. M.

D. G. M. By direction of the M. W. G. M., I declare this corner-stone duly laid according to regular and ancient form; and the building that is to rise upon it devoted to the principles and work of Odd-Fellowship.

G. C. Almighty and All-merciful Architect of Heaven and Earth, who spake, and it was done; who commanded, and it stood fast; speak, we pray Thee, the word of encouragement, by Thy Spirit, to animate and strengthen those who shall build upon this corner-stone a Temple of Humanity, that they may trust in

Thee. And command, we beseech Thee, the resources of Thy servants, that their strength and spirit fail not until they complete this building, and dedicate it, with their lives, to the practice of Friendship, the works of Love, and the word of Truth. May it rise from its foundation wise in provisions, strong in adjustments, and beautiful in proportion, a Temple meet for an habitation of Thy Spirit, which is Love, and Thy word, which is Truth; a fit home for a brotherhood of Friends, whose works are works of Benevolence and Charity.

Bless, O God of Grace, the laborers hereon, with Thy protection, that they may work in safety and repose in peace; with Thy Spirit, that they may labor together in harmony and love; with Thy salvation, that, having wrought together on earth, they may hereafter rest together in the smiles of Thy favor forever.

And bless, O Heavenly Father, our wide-spread fraternity everywhere, with Thy wisdom to guide, Thy power to aid, and Thy love to bless our works to their own edification and the welfare of our race. Build up each member thereof on that great Foundation—that corner-stone elect and precious—which Thou hast laid in Zion, and make him a blessing and a praise in Thy sight for evermore. Graciously and tenderly be with the poor and needy, the stranger and him who has none to help; with the widow, whose God Thou art; and with the orphan, to whom Thou art especially a Father. Bless all classes and conditions of men, according to their various wants and the abundance of Thy goodness and mercy.

Be pleased, O our Father, to remember us individually in much mercy. Forgive our sins; redeem

us from iniquity; make us zealous and fruitful in good works; and finally save us and the world with an everlasting salvation, that we may ascribe unto Thee all praise and blessing, honor and glory, in a day without night, and world without end. Amen.

G. M. Brethren of . . . ., the solemn ceremonies of the occasion are concluded, and we have done our work. The rest remains with you. To you we leave it, in the fullest confidence that it will be completed and our hopes fulfilled. Work faithfully in accordance with the principles of our beloved Order, and your success is certain. When next the authorities of the Order visit you, may it be beneath the roof of a temple worthy of you, worthy of them, and worthy of the beneficent principles which it is our covenanted duty to promulgate and establish.

G. C. The Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his fatherly countenance upon you, and give you peace. Amen.

CEREMONY OF LAYING THE CORNER-STONE OF A CHURCH, ACADEMY, OR OTHER PUBLIC EDIFICE.

The following form is provided for occasions in which, as not unfrequently happens, the Order is invited to assist in laying the corner-stone of a public building. The procession, &c. are the same as in the previous chapter, but the ceremonial must of necessity differ in some respects. As it will generally be performed by individual Lodges, the Officers of such Lodges are

designated. The uses of the building differing according to circumstances, some latitude must be allowed to the N. G. and Chaplain in varying the language of the ritual accordingly.

N. G. Brethren, we are here assembled to-day, in accordance with the invitation of a body of our fellow-citizens, to assist them in laying the corner-stone of this edifice with solemn ceremonies, and thereby impressively devoting it to the purposes to which it is to be kept sacred. And we are here cheerfully and readily, because in every good work our Order claims an interest and participation. Whatever tends to elevate the character of man, to render him wiser, better, or happier, we cannot regard with indifference. Our sole object being the improvement and elevation of humanity, we have a cordial sympathy with all movements tending toward the same blessed end. While holding firmly and faithfully to our beloved Order, as one of the means in the hand of Providence for the attainment of this great object, we are still happy to be enabled thus to encourage by our presence and by the use of our ritual all who are engaged in other enterprises conceived in the same view. Thus it is, that wherever pious hearts seek to raise an altar of praise to the Father of spirits, be their denomination what it may; wherever the philanthropic seek to found an institution of Benevolence and Charity; wherever the public-spirited seek to elevate a temple to science and learning, there the true Odd-Fellow rejoices to be aiding and assisting with all the means in his power: for to all these enterprises he wishes a hearty God-speed.

Friends and fellow-citizens: The duty you have thus honored us by imposing upon us, is one that we perform most gladly, for the reasons just mentioned. Our

charity is not, as has falsely been asserted, narrow and restricted. In the recesses of our mystic temple, we are taught the duty of universal philanthropy and of an all-embracing charity. Our hearts are therefore with you, because they are with the objects you have in view, and with the sentiments by which you are actuated. We desire to feel and to have you all feel that we are co-workers with you for the elevation and blessing of mankind, as brethren of the same great family. Our methods may be peculiar, and to some they may appear strange; but we ask to be judged with a righteous judgment, and not by outward appearance alone. To us these forms have a deep and beautiful significance, and they will present the same to you, if you contemplate them thoughtfully and without the spirit of prejudice. Give us, then, your friendly attention, while we proceed in our appointed labor.

C. Be with us, we pray thee, O God, in this our labor of love. Direct all our sayings and doings, animate us by thy Spirit, and guide us by thy most holy power. Correct all that is amiss in us, and lead us according to thy Divine will, so that all our works may redound to thy praise and the good of our brethren of mankind. Amen.

The documents placed in the stone will then be read, after which the N. G. and C. will descend to the stone, and assist in depositing it in its place at the N. E. angle of the building. They will be attended by three brethren bearing the appropriate vessels.

N. G. (*Pouring water.*) In the name of Friendship I lay this stone, praying that true Friendship may be spread abroad among men, until all strife and contention shall be lost in a divine harmony and peace.

C. May God in his mercy so grant it. Amen.

N. G. (*Strewing flowers.*) In the name of Love I lay this stone, praying that the spirit of Love may be shed abroad in all hearts, until all men shall know each other as children of the one Father of the spirits of all flesh.

C. May God in his mercy so grant it. Amen.

N. G. (*Strewing wheat.*) In the name of Truth I lay this stone, praying that Truth and Right may be known and established everywhere, and that as they rest firmly upon the Rock of Ages, so the building here to be raised may rest firmly upon this stone, and the storms of time shall not prevail against it.

C. May God in his mercy so grant it. Amen.

N. G. (*Giving three blows with the gavel.*) In the name of Benevolence and Charity, as professed universally by the Order of Odd-Fellows, I lay this stone, and fix it in the solid wall, whence may it be no more removed forever.

C. Accept, O Almighty Father, the work of our hands and the offering of our hearts. Bless and consecrate this edifice to its noble and praiseworthy purposes. Prosper those who are engaged in this enterprise, and imbue them with the competency of thy grace. Protect, by thy Divine power, those who shall here labor, that they suffer not in life or limb. Let all herein concerned feel that without thee, the builders build in vain; and teach them to look to thee, from whom alone must their help come. Bless, we entreat thee, our beloved Order, and overrule all its works to thy praise and glory. Be with the sick, the afflicted, the needy, the widow, and the fatherless, in the tenderness of thy mercy. Bless, we beseech thee, all kinds and conditions of men, and bring the ends of the earth

to a knowledge of thee. Forgive our sins, blot out our transgressions, keep us from falling, and finally receive us into that great company that no tongue can number, to the end that to thee only we may ascribe honor and glory and power, now and forever. Amen.

The Officers will then return to the platform.

N. G. We have thus, my friends, completed our task, and return your building into your hands. So far as we could, we have solemnly initiated your good work. Carry it on in the spirit in which you have commenced it, and may the Father of mercies prosper you in it, and bless it with a speedy completion.

The Oration provided for the occasion will now be in place, after which the brethren will retire as they came.

FORM OF DEDICATION OF AN ODD-FELLOWS' HALL OR LODGE-ROOM.

This ceremony may be performed in presence of a general audience, or in a Lodge-room, with closed doors. If others than members are present, the honors will be omitted, and the Grand Officers will enter in due procession, and take their appropriate seats. If admission is restricted to members of the Order, a Lodge will first be opened in due form, and Guardians stationed at the doors. The Grand Lodge Officers, properly clothed, will form in another apartment, and approach the outer door at which the G. Herald will give the usual alarm.

O. G. Who comes there?

G. H. The M. W. G. M. and other Officers of the R. W. Grand Lodge of ———, who desire to be ad-

mitted, in the name of F., L., and T., for the purpose of dedicating this Hall to the uses of the I. O. of O. F., and the diffusion of the principles of Benevolence and Charity.

O. G. Enter, in the name of F., L., and T.

The same dialogue will occur at the inner door, with the I. G., after which the Grand Lodge Officers will enter the room, and take their respective seats, the three brethren appointed as Heralds having seats in front of the G. M., when the grand honors will be given. The building will then be delivered to the G. M. as follows, by the N. G., (or Chairman of the Building Committee,) who deposits the keys of the same upon the pedestal.

N. G. M. W. G. M., the work in which we have been engaged is now completed, and our temple is at last ready to shelter us within its walls. But we first desire that you should set it apart for its sacred uses, and dedicate it to the purposes of Benevolence and Charity, according to the solemn rites of our Order; and we therefore deliver it into your hands.

G. M. Brethren, I congratulate you upon the completion of this beautiful edifice, which we are about to dedicate to those cardinal virtues which should adorn and elevate humanity, and whose names we have selected as the motto and watchword of our beloved Order. Beneath this roof you are to encourage one another in the duties of benevolence and charity; before this altar the good works of F., L., and T. are ever to be presented as the only acceptable sacrifice. From hence, as from a perennial fountain, are to flow the gentle streams of true Friendship, to gladden and make green many waste places. In this quiet retreat are to be cultivated those flowers that Love unfeigned shall scatter, on the rugged pathway of life, under many

bleeding feet. Here is to be sown the good seed of Truth in many hearts, to spring up and yield its hundred-fold harvest. It is, therefore, not so much this temple made with hands that should occupy our attention at present, as the great principles that are here to be disseminated. I hope and trust, brethren, that our united efforts, with those of our brethren throughout the globe, may lead to the raising and adorning of a still nobler Temple, which shall be consecrated by the approval of the Supreme Grand Master of the Universe, without the invocation of whose blessing no work should be undertaken.

G. C. Almighty God, the Maker of all worlds! whom we are taught in the abounding mercy of the later dispensation to approach more nearly, and call by the tender name, Father! we would humbly draw near and beg thy blessing on the work in which we are engaged. Whatever is amiss in us, do thou make right by thy Divine power, and in all things do thou overrule our thoughts and deeds to thy greater glory and the good of our fellow-men. Amen.

Psalm cxxii.

G. M. I was glad when they said unto me, Let us go into the house of the Lord!

R. Our feet shall stand within thy gates, O Jerusalem!

G. M. Jerusalem is built as a city that is at unity in itself.

R. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

G. M. For there are set thrones of judgment, the thrones of the house of David.

R. Pray for the peace of Jerusalem; they shall prosper that love thee.

G. M. Peace be within thy walls, and prosperity within thy palaces.

R. For my brethren and companions' sakes, I will now say, Peace be within thee!

G. M. Because of the house of the Lord our God, I will seek thy good.

R. So may it be.

The Lodge being called up, the brethren will unite in singing the Ode, "Brethren of our Friendly Order," &c. The Heralds will then present themselves before the G. M., and receive from him, the first, a goblet of pure water, the second, a vase of fresh flowers, and the third, a cup filled with wheat; after which they will take their stations around the altar in the centre of the Lodge-room, on which rest the Holy Bible and the Charter of the Lodge.

G. M. The brethren will be attentive while our Heralds dedicate this Hall, with solemn ceremonies, to the principles and uses of our honorable Order. Heralds, you will proceed in the performance of your duties.

First Herald. In the name of Friendship, as pure, refreshing, and life-giving as this water, (*sprinkling it,*) I dedicate this Hall to the practice of that ennobling virtue, which, uniting men as brethren, teaches them to sustain that relation at all times, each in his turn helping and helped, blessing and blessed.

G. M. Remember ever, brethren, that sweet as the gushing fountain to the weary pilgrim on the parched and sandy desert, is the smile of a friend to the wanderer in life's thorny wilderness.

G. C. Grant, O Heavenly Father, that we may each so live that the spiritual temple in our hearts shall be also sprinkled with the pure water of the River of Life, the streams whereof make glad the City of our God. Amen.

Response by the Brethren. So may it be.

Second Herald. In the name of Love, which, like

these flowers, (*strewing them,*) fills the common air with fragrance, and beautifies all on which it falls, I dedicate this Hall to the practice of that highest virtue, which is in itself the fulfilling of the law, teaching us to visit the widow and the fatherless in their affliction, to bind up the broken heart, and to let the oppressed go free.

G. M. Remember ever, brethren, that as the fragrance of the opening blossoms restores the vigor of the exhausted body, so do the gentle ministrations of love recall life and strength to the fainting spirit.

G. C. Grant, O Heavenly Father, that we may all so direct our walk and conversation as to hasten the coming of the happy day when the wilderness of man's nature shall blossom as the rose, so that on our dying beds angel hands may scatter blossoms from the Tree of Life. Amen.

R. So may it be.

Third Herald. (*Scattering wheat.*) In the name of Truth, which, like the grain sown broadcast on the earth, springs up again an hundredfold, for future use and blessing, I dedicate this Hall to the practice of that most ennobling virtue, which lies at the foundation of all other virtues, and which, devoid of guile and hypocrisy, teaches us sincerity and plain-dealing in all our communications, and earnestness in the inculcation of whatever is good and true.

G. M. Remember ever, brethren, that as this grain furnishes the staff of the bodily life, so does Truth the staff of the Spiritual life, without which the inward man pines and perishes.

G. C. Grant, O Heavenly Father, that the seeds of Truth that are here sown may fall only upon good

ground, springing up and bearing fruit unto life eternal. Amen.

R. So may it be.

First Herald. May we be enabled to practise these most noble virtues, bound in the threefold links of the golden chain of brotherly affection, and may we be always actuated by the blessed spirit of that FRIENDSHIP that speaks the TRUTH in LOVE.

G. M. "Let brotherly love continue!" As brothers may we together cultivate all those virtues that adorn humanity; as brothers may we pass through the journey of life; and as brothers enter, in fraternal embrace, the dark valley of the shadow of death.

G. C. And may brotherly love continue beyond the tomb! When He who sent us shall have called us home to render our final account, may we all meet as brothers in that house not made with hands, in that celestial Lodge whose members no tongue can number, and the Master of which is the Father of the spirits of all flesh.

First Herald. In the name of the Great Creator of the Universe, unto whom all hearts belong, and whose All-seeing Eye watches over every action, we dedicate this Hall to the purposes of BENEVOLENCE and CHARITY.

Second Herald. In the name of the Giver of every good gift, to whom we are day by day indebted for all that crowns our life with blessing, and who has given us for our guide the Golden Rule, we dedicate this Hall to the visitation of the sick and the relief of the distressed.

Third Herald. In the name of the Heavenly Father, without whom not a sparrow falls to the ground, and

who has promised us that in the day of sore trial He will be the Father of the fatherless, and the widow's God, we dedicate this Hall to the burial of the dead, the relief of the widow, and the education of the orphan.

G. C. We humbly beseech thee, O God, to bless the work in which we have now been engaged. Let the lessons we have received sink deep into our hearts, so that this shall have been to us no idle ceremony, but a means of edification in righteousness, and truth, and humanity. May we all leave this place with our good resolutions strengthened, our charities enlarged, and our hearts expanded in all-embracing love toward our brethren of every tongue and clime. Bless, O Heavenly Father, the Order of which we are members. Aid us in the good work of Benevolence and Charity, to which we are pledged, and give direction and success to our efforts. Bless this edifice in the promotion of the good objects to which it has this day been set apart. Let thy protecting care be over the brethren who here shall meet together. Keep their feet upon the right path, and guide them by thy power in the way everlasting. Make them faithful to their duties, and zealous in every good word and work, so that when the solemn close of life comes, the soul of each may be stayed upon thee, in the hope of the gospel of redeeming love. And unto thee, our God and Father, be ascribed glory and dominion and power, world without end. Amen.

R. So may it be!

The brethren will then unite in singing the Dedication Ode No. 1, after which the Heralds will advance to the pedestal, and deposit their vases.

First Herald. M. W. G. M., in obedience to your

instructions, we have duly dedicated this Hall to the principles and work of Odd-Fellowship.

G. M. This Hall being duly dedicated, according to the solemn rites of our Order, the brethren will be attentive while our R. W. D. G. M. and G. W. make proclamation of the same.

D. G. M. In the name of the R. W. Grand Lodge of the State of . . . . . ., and by direction of the M. W. G. M. of the same, I declare this Hall dedicated and set apart to the good purposes of Odd-Fellowship: to the dissemination of Friendship, Love, and Truth: to the cultivation of the principles of Benevolence and Charity: to the protection of the widow and the fatherless, and the relief of all worthy and distressed brethren!

R. So may it be.

The G. W. will repeat the same from his station, after which the brethren will sing Ode No. 2.

G. M. (*First calling down the L.*) My brethren, I trust that the solemn ceremonies of this occasion may not be lost upon our hearts. In setting apart this Hall for its noble purposes, we have renewed our vows to practise conscientiously the lessons of our beloved Order. Let us never forget the imperative command of our laws, "to visit the sick, to relieve the distressed, to bury the dead, and to educate the orphan." Let us not forget, moreover, that, beside these good works of charity, Odd-Fellowship has high and important lessons to inculcate; lessons that, if attentively listened to and practised by all, would elevate the character of man, and hasten the coming of the promised day of universal peace and love. Brethren of . . . . . ., we now again

deliver into your hands this beautiful temple you have elevated to our Order. Joy be within its walls, and Peace a constant guest! May these walls never echo with the sound of an angry or unkind word! May all the influences that flow hence be good and for good, now and forever! Amen.

R. So may it be!

G. C. Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, I commend you and the whole family of man. And to Him, the only wise God, our Saviour, be glory and majesty, dominion and power, now and forever. Amen.

The L. will then be raised, and the Grand Lodge Officers will retire in due form, after which the L. will close.

FORM OF DEDICATION OF AN ODD-FELLOWS' CEMETERY OR BURIAL-LOT.*

The brethren having assembled in some appropriate place in the vicinity of the Cemetery, a procession will be formed in due order, and proceed to the place selected for the ceremony, passing around the ground three times, if the situation permits. The Officers will take their station upon a raised platform.

G. M. It is not necessary that I should remind any good and faithful Odd-Fellow that the great primal

* This form is framed for the use of a Grand Lodge or its Officers. It may be used, however, by a D. D. G. M., or by the N. G. of a Lodge, when circumstances prevent the attendance of the Grand Officers.

command of our Order is fourfold, and includes four principal heads of duty. Equal in prominence and binding force to any of the others, is the solemn injunction to "bury the dead." In order to understand why the founders of our Brotherhood insisted so strongly upon this important duty, we must recur to the fact that it had its origin among a poor and oppressed population, where the hard struggle of a brave and virtuous life too often ended in an unpitied death and a pauper's grave. Therefore it was that when men first bound themselves together in mutual helpfulness, under the then singular name of Odd-Fellows, they entered into a solemn covenant to provide each member and his wife, at their death, with the means of decent Christian sepulture. To the praise of our Order, this duty has never been neglected. Large sums are annually expended in its due performance. Not only has want been relieved, sickness alleviated, and the eyes of the dying closed in peace by friendly hands, but the care of the brethren has followed him to his place of sepulture, and a crowd of sympathizing friends has stood around the poor man's open grave. Not only has the sufferer, fallen faint by the wayside, been lifted up and ministered unto with kindliest offices, but men have often been made to wonder on seeing a band of mourning brethren follow to the tomb a stranger, unknown to any in their neighborhood except in the bonds of our mystic tie. This is as it should be, and as I trust it ever will be. The comparative easiness of condition of the brethren in our more favored land, does not lighten one jot the obligation of this duty. In the great and just equality of our Order, the same provision is made for all, and to all must it be promptly and without stint extended.

But the closeness with which we are drawn together in life in the bonds of our brotherhood, has created also a desire that there should be provided for our mortal remains a common resting-place, where we may lie down together to await the solemn summons of the Great Day, and where the poor and needy as well as the stranger may repose among brethren and no longer be thrust out as unclean things. Apart from the consideration of economy in obtaining a cheap and beautiful place of burial, (while the great cost of interment, especially in cities and large towns, renders it otherwise an onerous tax upon the survivors,) there is a justness and propriety in this arrangement, which commends it to the heart of every sincere brother. Already, in contemplating our fraternity, men have been made to say, as they did of the early Christians, "Behold how these love one another!" Let them also be made to say, as David did of Saul and Jonathan, "In life they were joined together, in death they are not divided!"

And now, brethren, we are met to dedicate to its sacred uses this city of the dead, this "God's-acre," as our thoughtful ancestors fitly named it. Remember that this dedication is no unmeaning rite. It means that this ground is solemnly set apart, in covenant with God and man, to its holy purposes, never to be diverted to any other until the last trumpet shall sound and the dead shall arise incorruptible. To the attainment of which end let us now unite in supplicating the Divine blessing.

G. C. Be with us, O God, in the solemn services of this day. Compose our thoughts into the solemn soberness that befits the occasion. Purify our hearts, elevate our desires, and make us fit for thy service. Bless, we

beseech thee, the work in which we are engaged, and give us strength to keep in faithfulness forever the obligations we now assume. Amen.

G. M. The brethren will be attentive while our R. W. D. G. M. dedicates this ground, with solemn ceremonies, to the uses of our beloved Order.

D. G. M. (*Before whom there is placed a shovel or other instrument, filled with fresh earth.*) In the name of the R. W. Grand Lodge of the I. O. of O. F. of . . . . . ., and by authority of the M. W. G. M. of the same, I hereby solemnly dedicate and set apart this ground to the burial of all good Odd-Fellows, their families and friends, and to no other purpose whatever, while the world stands; so that here their remains may rest in undisturbed security until the last great day, and that here we may come, amid the gentle stillness of nature, to mourn over the loved and lost whom we have deposited in the silent tomb, (*strewing the earth,*) "earth to earth, ashes to ashes, dust to dust!"

G. M. Yet not to sorrow as those that are without hope! For we know that our Redeemer liveth, and that though worms destroy this body, yet in our flesh shall we see God. Let us feel, my brethren, that death is but the gate to a better life, and that over the resting-place of the departed dwells ever the bright halo of the hope of a glorious resurrection. Hence it is that we thus strew above the place of tombs, and in the graves of our loved ones, these emblems of undying life, (*strewing evergreens;*) for we know that they are but sleeping here until the voice of the Maker and Master of all shall call them to himself in the day that he makes up his jewels, and proclaims that time and its griefs shall be no more.

The brethren will unite in singing Ode No. 4.

G. C. Be with us, we beseech thee, O God our Heavenly Father, in the exercises of this solemn occasion. Fill our hearts with that deep faith in thy holy Word which shall enable us to see, beyond the night of the grave, the portals of a diviner day. Strengthen the hands of those who have prepared this place of rest for the dead, and enable them to keep it sacred to that purpose and to thee. Let thy Spirit descend like dews of consolation upon the hearts of all who shall here resort as mourners, and make them to feel that this is indeed holy ground. Comfort the afflicted, bind up the broken hearts, lift up the bowed down, and give to the bruised souls the oil of joy for mourning, and the garment of praise for the spirit of heaviness. From this place let the glad testimony rise, from many a bleeding heart, that thou art truly the widow's God and the Father of the fatherless. Help us, we beseech thee, to labor faithfully in the great work of Benevolence and Charity. Bless our beloved Order with an everlasting benediction, and make all its works to praise thee. And finally receive us to thyself in glory, so that unto thee we may ascribe glory and dominion, world without end. Amen.

G. M. The natural man instinctively shrinks from the contemplation of the silent tomb. It is to him a sight of fear and a source of terror. The warm life-blood at his heart is chilled by the very thought of its gloom. To such the habitation of the dead must be a repulsive place, fit only for sounds of woe. But to him to whom death has no longer a sting, and over whom the grave can have no victory; to him whose fears are swallowed up and lost in the glorious assurance of a blessed re-

surrection and happy immortality, it presents a different aspect. No longer must its precincts be doleful with the wailings of sorrow, or its soil be abandoned to the thistle and thorn. We plant flowers upon the graves of our loved ones; we cast over them the cool shadow of pleasant trees; we place them amid the gentle scenes of bounteous nature, and from them rise ever the voice of prayer and the song of grateful praise. We have learned to look upon the solemn end of all without terror, as we see one after another entering the dark valley, leaning, in unbroken confidence, on the precious promises of Him who cannot lie. Therefore it is that we rightly make our burial-place a beautiful and attractive spot. This you have already done, my brethren, and I commend you for it. Continue in the good work, maintain in ever-increasing beauty this consecrated place, and the hearts of generations yet unborn will bless you for the kindly labor.

The audience will be dismissed with benediction by G. C.

CEREMONY AT THE FUNERAL OF A DECEASED BROTHER.

At an hour appointed, the subordinate Lodge of which the brother was a member must meet at its room, and open the Lodge in the initiatory Degree. The Noble-Grand will then appoint a Marshal and assistants. The Lodge will thereupon close, and the brothers pass in procession from the room to the place whence the brother is to be taken for interment. The order of procession will be as follows:—

1. The Marshal, with black scarf, and baton bound with a band of black crape.
2. Outside Guardian, with red staff, in like mourning.
3. Scene Supporters, with white wands, in like mourning.
4. Members of the initiatory Degree, in order of juniority, two abreast.
5. Members of the White, Pink, Royal-Blue, Green, and Scarlet Degrees, respectively, in like order.
6. Members of the Lodge having the Degrees of the Encampment, respectively, in like order.
7. Inside Guardian, bearing the regalia and insignia indicative of the rank in the Order of the deceased brother.
8. Treasurer and Secretaries of the Lodge.
9. Vice Grand, with Right and Left Supporters, each bearing his wand of office bound with a band of black crape.

(The above arrangement must be observed in other processions of the Order, as far as practicable: of course the crape *must*, and the wands may, be dispensed with.)

10. Chaplain, with white scarf, supported by the Warden and Conductor, each bearing his staff of office in like mourning.

11. Noble-Grand, with his Right and Left Supporters, each bearing his wand of office in like mourning.*

12. Past Grands of the Lodge, in order of juniority.

13. Brethren of invited Lodges, those of each Lodge arranged in the order above prescribed; the Lodges, when more than one may be represented, arranged in order of juniority.

On arriving at the place appointed for the starting of the funeral, the brothers must take position in the above order immediately before the corpse, and precede it to the place of interment. On arriving at such place, the brothers will open to the right and left, and allow the corpse, mourners, etc., to pass through, the brothers on either side standing uncovered, the hat held in the left hand of each, and joining hands with each other. And after the passing of the corpse, mourners, etc., between the two lines, the brothers will re-form in procession after them in reversed order, and close the procession into and within the place of interment.

* If the deceased brother, at the time of his death, was a member of an Encampment, or of a State, District, or Territorial Grand Lodge or Grand Encampment, or of the Grand Lodge of the United States, the Chaplain, and the highest officer or officers present, of such Encampment, or Grand Body or Bodies, supported each by two members thereof, may take a position in the funeral procession next after the Chaplain and Noble-Grand, respectively, of the subordinate Lodge of the deceased; they being entitled to take precedence of such Noble-Grand, and of each other (in all processions of the Order, of whatever kind, according to their respective rank), in conducting the ceremony of interment as above set forth.

After the performance of such religious service as the friends of the deceased may cause to be there performed, and before the final closing of the grave, the brothers must form silently around the grave (as near to it as may be), according to the order above set forth; they must be uncovered, the hat in the left nand of each, and joining right hands with each other in one or more circles, as regularly as the nature of the ground may admit; the Chaplain — or, if there be no Chaplain present, the Noble-Grand — may deliver the following —

Address.

We are assembled, my brethren, to render the last office which the living may minister to the dead.

Man is born to die. The coffin, the grave, the sepulchre, speak to us in language that can not be misunderstood, however unheeded it may be, of "man's latter end." Youth in its harmlessness and comparative innocency, and manhood with its wonted vigor and pride of strength, are not more exempt than decrepit and tottering age from the fixed law of being, which dedicates all that is mortal to decay and death.

This truth is inscribed in the great volume of nature upon its every page. The beautiful and the sublime, which the handiwork of the Creator displays on our every side, fearfully associate the unerring certainty of the end of all things, amid the vividness of the moral which they are ever suggesting to the contemplative mind.

Day after day, we are called upon to follow our fellow-creatures to that bourne whence no traveller returns: but, from the house of mourning, we go forth again to mingle in the crowded world, heedless, perhaps, of the precarious tenure of life, and the certainty of that end to which all flesh is rapidly tending. He who gives the vigor of body, without warning paralyzes the stout heart and strikes down the athletic frame — the living of to-day become the dead of the morrow.

Men appear upon, and disappear from, the stage of life, as wave meets wave and parts upon the troubled waters: "in the

midst of life we are in death." He whose lips now echo these tones of solemn warning, in turn will be stilled in the cold and cheerless house of the dead; and, in the providence of God, none may escape.

Let us, then, so far improve the lesson as to be prepared for that change, which leads to life eternal.

After which, the Chaplain will offer the following

PRAYER.

Our Father and our God! who art the resurrection and the life; in whom, whosoever believeth shall live, though he die; and whosoever liveth and believeth in thee, shall not die—hear, we beseech thee, the voice of thy creatures here assembled, and turn not away from our supplications.

We humbly beseech thee so to imbue us with a conviction of our entire helplessness and dependence upon thee, that we may be brought to meditate upon the uncertainty of life and the certainty of death. In the dispensation of thy providence, thou hast summoned from among us our brother, and we, the surviving monuments of thy mercy, are gathered together to commit his remains to the earth. Give, O God! we beseech thee, thy Holy Spirit to us, whom thou hast spared; increase our knowledge; and confirm our faith in thee for ever.

(Bless and comfort, we pray thee, those whom it has pleased thee to add to the number of the disconsolate; buoy them up under this heavy stroke; sustain them against despondency. O, wilt thou be their Father and their God, and pour down from on high thy blessings upon their heads!) Bless, O Heavenly Father! the brethren here assembled: imbue them with the wisdom of thy laws; and draw them unto thee by the cords of thy inestimable love; impress them with their duty to each other as brethren, and their obligations in the various relations of human life; and, finally, bless our beloved Order throughout the globe. Preserve its principles and its purposes from innovation; sustain it from the shafts of enmity; protect it from self-immolation; and shield it from all evil. And unto thee we shall render the praise for ever. Amen.

The address or prayer, or both, may be omitted, and should be, in case the friends of the deceased ob-

ject to them. Whether they be admitted or omitted, however (the brothers having formed as previously directed), the Noble-Grand will, after a pause suited to the solemnity of the occasion, advance singly to the head of the grave, and cast into it the sprig of evergreen from his regalia, and then return to his place; whereupon the brothers from left to right in regular succession, and in such numbers at a time as not to cause confusion, may advance to the grave, cast into it the sprig of evergreen from their regalia, and return to their place. After all shall have done this, and the grave shall have been filled up or closed, the brothers must silently re-form into procession according to the order observed in coming to the place of interment, and return in such order to the Lodge-room, where the Noble-Grand will declare the funeral ceremonies to be closed.

The form of prayer, the funeral address, and the ceremony above prescribed, have been adopted and authorized by the Grand Lodge of the United States. It is optional with Lodges or Encampments whether they use it or not. In case they do not use it, however, they are required to refrain from using any. It will be observed that the form—while it is such as all persons, of whatever faith, may consistently employ—is adapted to no sect or party, simply as such; and that it is, therefore, most appropriate for Odd-Fellows.

FUNERAL SERVICE.

THE Special Committee of the Grand Lodge of the United States, appointed in 1865 to prepare a form of funeral service, reported at the last session the following forms, and recommended their adoption. The subject was postponed till next Communication. For obvious reasons, we insert them at length.

The coffin having been placed on supporters, extending across the grave, the Noble-Grand will take his position at the head, the Vice-Grand at the foot of the grave; the Past-Grand on the right, and the Chaplain on the left; the Brethren shall form in one or more circles around the grave, and the ceremony proceed as follows:

N. G. My brethren, one of our Brotherhood sleepeth the sleep of death. In the sight of the congregation who are present here, and in the audience of God, we are come to bury the dead out of our sight.

V. G. The grave is ready for him, and he hath come to his long home. The eyes of those that have seen him shall see him no more. The eyes of God are upon him, and he is not.

R. Alas, my brother!

His days are past; his purposes are broken off. He hath no pleasure in his house after him. Though they come to honor, he knoweth it not; or though they be brought low, he perceiveth it not of them.

R. Alas, my brother!

As the cloud is consumed and vanisheth away, so

he goeth down to the grave, and shall return no more to his house; neither shall his place any more behold him. We shall seek him in the morning, and he shall not be; for he goeth to the land of darkness and of the shadow of death.

R. Alas, my brother!

N. G. He cannot come to us, but we shall go to him; for we also are flesh, and our life draweth nigh to the grave.

R. Dying, we shall die.

The wise men die, likewise the foolish and the brutish person; men of low degree, and men of high degree. The arrogancy of the proud shall cease; the haughtiness of the terrible shall be laid low; the staff of the wicked, and the sceptre of the rulers, shall be broken. Their pomp shall be brought down to the grave, and they shall bow before the king of terrors.

R. Dying, we shall die.

They that trust in the abundance of their riches, perish, and leave their wealth to others. Beauty shall consume in the grave, and he that is in honor abideth not. Childhood and youth are vanity, for the fashion of this world passeth away. And though we live a thousand years twice told, do not all go to one place?

R. Dying, we shall die.

We dwell in houses of clay, whose foundation is in the dust. Our days are passed away as the swift ships; as the eagle that hasteth to the prey. We die, we perish, we all perish. As the flood drieth up, so shall we lie down and rise not; we shall not awake, nor be raised out of our sleep, till the heavens be no more.

R. Dying, we shall die.

P. G. Yet, for those who have passed through the gates of death, let us not sorrow as those who have no hope; for we, my brethren, have a hope toward God that he shall quicken them again, and bring them up from the depths of the earth.

R. We shall rise again.

They that sleep in the dust shall awake when the morning appeareth; for the Lord will ransom them from the power of the grave; he will redeem them from death. O Death, he will be thy plagues; O grave, he will be thy destruction.

R. We shall rise again.

The Lord shall call, and I shall answer him. He will have a desire to the work of his hands, and my mortal body shall arise. For my Redeemer is the living One: and he, the Last, shall stand up over the dust. And though my skin shall be devoured, and worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

R. We shall rise again.

C. God made man upright, but the first father sinned. Thus by one man sin entered into the world, and death by sin; and forasmuch as all have sinned, all shall go down to the dust, both high and low, rich and poor together. But, in the fulness of time, there shall be a resurrection of the dead, both of the just and of the unjust. Some shall be raised to everlasting life, and some to shame and everlasting contempt: for all nations shall be gathered before Him who is ready to judge the quick and the dead,—multitudes, multitudes, in the valley of decision. Then will he lay judgment to the line, and righteousness to

the plummet. Then will he bring to light the hidden things of darkness, and make manifest the counsels of the hearts. Then shall every one of us give account to God for every purpose and for every work, with every secret thing, whether it be good or whether it be evil.

Knowing, therefore, the terror of the Lord, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God! It remaineth that we walk circumspectly, not as fools, but as wise, redeeming the time; for we have none assurance of our life, and know not the day of our death. Let us, therefore, cast off the works of darkness, and put on the armor of light. Let us use the world as not abusing it, that we may be found of the Lord in peace, without spot and blameless.

Take heed, my brethren, and all ye that hear, lest there be in any of you an evil heart of unbelief, in departing from the living God. If ye seek him, he will be found of you; but if ye forsake him, he will cast you off forever. Behold, now is the accepted time; behold, now is the day of salvation. Seek ye the Lord while he may be found; call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

R. Amen.

The Noble-Grand, holding up the regalia of the degree of the deceased.

N. G. This is the token of the degree of our deceased brother. Let each of us give all diligence to

attain to a good degree, both in the life that is, and in the life that is to come.

R. Let us be diligent.

The Noble-Grand shall hand the regalia to the Past-Grand, who shall spread it on the coffin.

N. G. And now shall the dust return to the earth as it was; for the spirit hath returned unto God who gave it.

The coffin shall be lowered into the grave, during which some appropriate hymn may be sung, or a dirge may be performed by a band.

[After the hymn the evergreen shall be cast into the grave.]

If there be a band in attendance, a solemn dirge shall be played while the brothers cover the coffin and fill the grave. Then the brothers shall resume their places, and the ceremony be continued.

V. G. Our brother is free among the dead.

N. G. Yea; for he that is dead is freed from sin.

P. G. He hath gone to the house appointed for all living.

C. The small and the great are there.

V. G. There they hear not the voice of the oppressor

N. G. There the wicked cease from troubling.

P. G. There the weary be at rest.

C. The Lord gave, and the Lord hath taken away

R. Blessed be the name of the Lord.

C. Let us lift up our hearts with our hands unto God in the heavens.

Each Brother shall respond to every prayer, "Amen."

Each Brother shall raise his right hand, and repeat, after the Chaplain, the following general Confession and Prayer.

O holy, holy, holy, Lord of hosts; the mighty God,

the everlasting Father; the Prince of peace; in whose hand is the soul of every living thing, and the breath of all mankind: thou only hast immortality. In thy favor is life, and thy loving-kindness is better than life. But we, who stand this day before the Lord, have all offended against thee; for there is no man that sinneth not. We have done perversely; we have committed wickedness; we have departed from our God, and walked after the imagination of our own heart; therefore is the curse poured upon us, and we must needs die. Righteous is thy judgment, O Lord; and unto us belongeth confusion of face. But with thee are mercy and forgiveness; with thee is plenteous redemption, though we have rebelled against thee. We beseech thee, O Lord, we beseech thee, let thine anger be turned back from us. Be merciful unto us, O God, be merciful unto us. Cast us not away from thy presence, but hide thy face from our sins, and blot out all our misdeeds. Create in us clean hearts, and renew right spirits within us, that we may fear that glorious and fearful name, the Lord our God, and serve the Lord in truth, with all our heart. And let us be saved in the Lord with an everlasting salvation: let us not be ashamed nor confounded, world without end. Amen.

Here the Chaplain and the Brothers say, alternately,

O Lord, hear.
O Lord, hear.
O Lord, forgive.
O Lord, forgive.
O Lord, hearken and do.
O Lord, hearken and do.

Then shall the Chaplain say the following Thanksgiving and Prayer for all assembled:

O thou unto whom belong the issues from death; thou art our life, and the length of our days. We give thanks unto thee, and praise thy name, O Most High, because thou hast spared us from the pestilence that walketh in the darkness, and from the sickness that wasteth at noonday; thou hast blessed and helped us hitherto, and thou daily loadest us with benefits, according to the multitude of thy tender mercies. Oh, continue thy loving-kindness as heretofore. And when the waves of death shall compass us, uphold us with thy Holy Spirit, and give unto us the joy of thy salvation; and when we go hence, our flesh shall rest in hope, and we shall awake in thy likeness, and behold thy face in righteousness for evermore. Amen.

If the deceased shall have died without kindred, or far from them, the Chaplain shall say the following prayer, omitting one of the parallel columns, as the circumstances may require:

O Lord, who lovest and preservest the stranger; our brother is gathered to his grave

without a wife or kinsman of his flesh. There is none	far from his kinsfolks and his friends. There is none here

to mourn for him, save us, to whom he was a brother beloved. May his decease put us in remembrance that we are strangers and sojourners before thee, and that our days on the earth are as a shadow. O Lord God, prepare our hearts to thee, and make us more zealous of good works. And let charity and tender compassion fill the whole world. Hear us for thine own sake, O Lord our God; for we do not present our suppli-

cations before thee for our righteousness, but for thy great mercies. And let thy name be magnified forever. Amen.

In the following prayer for the widow of the deceased, or for any one or more persons sorely afflicted by his death, the personal pronoun must be varied to suit the circumstances:

Thou high and lofty One, who inhabitest eternity, who dwellest in the high and holy place, and with those also who are of contrite and humble spirit, and who art a refuge in times of trouble: oh, hear the bitter weeping of her whom thou hast bruised and put to grief. May she not rebel against thee in her heart, but say, "It is the Lord; let him do what seemeth him good." As thou hast smitten, O Lord, bind up. Even as one whom a mother comforteth, so comfort thou her that mourneth. After that she hath suffered a while, O Lord the God of all grace, wipe away the tears from off her face, and turn her mourning into joy. In the shadow of thy wings may she make her refuge until this calamity be overpast. And in the sanctuary which thy hands have established, O Lord, give her an inheritance incorruptible, undefiled, and that fadeth not away. And unto Him who ascended on high, led captivity captive, and received gifts for men,—to the only wise God our Saviour,—be glory and majesty, dominion and power, both now and ever. Amen.

In the following prayer for the child or children of the deceased, the personal pronoun must be varied to suit the circumstances:

O thou mighty Redeemer of the fatherless, in whom they find mercy, unto thee we commit the cause of the young child of our deceased brother. Deliver

him out of all his afflictions; redeem him from evil; lead him by the way that he should go; be merciful to him and bless him all his life long.

O thou from whom cometh wisdom, do thou instruct to discretion whosoever shall be in a father's stead to him, that he may be brought up in the nurture and admonition of the Lord. May the everlasting arms be underneath him. Carry him in thy bosom as a lamb of thy flock, and save, we beseech thee, save him at last, for thy mercies' sake, and for the glory of thy holy name. Amen.

In the following prayer for all who are afflicted by the death of the deceased, either or both of the parallel columns may be read, or omitted, to suit the occasion.

O Lord, the Father of mercies, the God of all comfort, our Saviour and Redeemer, who hearest the cry and maintainest the cause of the afflicted:

be thou the father of the fatherless, whom thou hast bereaved;	be thou the trust of the widow, whom thou hast made desolate;

have thou compassion upon those that be of heavy heart by reason of the shadow of death. As thou hast given them correction, may they give thee reverence. As thou carest for them, may they cast all their care upon thee, and humble themselves under thy mighty hand, that thou mayest in due time lift them up. Make them to know that thou dost not chasten them for thine own pleasure, but for their profit; that they may be partakers of thy holiness. And though the chastening for the present seemeth to be very grievous, may it yield unto them the peaceable fruit of righteousness. May they be brought

into subjection unto thee, the Father of spirits, and live. Yea, when they shall sleep in the dust of the earth, may they awake to everlasting life, and shine as the brightness of the firmament, for ever and ever. Amen.

A Prayer for the attending Brothers.

O thou who givest us richly all things to enjoy, let thine ear, we entreat thee, be attentive to the prayer which thy servants pray before thee for as many of the Brotherhood as are here present. Make them to consider their last end; to know how frail they are; to apply their hearts unto wisdom; to work while it is day, for the night cometh when no man can work. Open unto them thy good treasure, and bless all the work of thy hand. While they are yet in the light of the living, let brotherly love continue. May they not love in word, neither in tongue, but in deed and in truth. May they be all of one mind and of one heart,—compassionate, courteous, given to hospitality, rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. Amen.

A Prayer for the whole Order.

O thou who hast made the earth, and created man upon it for thy glory, be pleased to bless the Fellowship everywhere, and at all times, as the matter shall require. Make all grace abound toward them, that they, having sufficiency in all things, may abound in every good work. Make them a thousand times so many more as they are, and plant them in all lands,

assuredly, with thy whole heart and with thy whole soul. Let there be no divisions among them, and no contentions; but let them be perfectly joined together, having one heart and one way, fearing thee forever for their good, and loving the Lord our God, that they may obey thy voice and cleave unto thee. May they not be slothful, but do with their might what their hand findeth to do; for the time is short, and there is no work in the grave, whither they go. May they remember those who suffer adversity, lodge the stranger, relieve the afflicted, love as brethren, keep steadfast in their covenant, diligently follow every good work, and glorify thy holy name. Amen.

A Prayer for all mankind, and for the triumph of God's Kingdom.

O Lord, the true God, the living God, the everlasting King; who hast made of one blood all nations of men to dwell on all the face of the earth: with thee there is no respect of persons, but in every nation thou acceptest him that feareth thee and worketh righteousness. Thou King of kings, and Lord of lords, hearken to our prayer and our supplication for all men; for kings, and all who are in authority. Raise them up in righteousness; give them wise and understanding hearts, and direct all their ways, that they may be just, ruling in the fear of God; to the end that those who are under their authority may lead quiet and peaceable lives, and that the word of the Lord may have free course and be glorified. Bless, also, all the inhabitants of the world, and dwellers on the earth. Feed them with food convenient for them, and satisfy them with good. And for thine own sake, O Lord, for thine own sake, open the eyes of the blind, and

unstop the ears of the deaf, that thy name may be known upon earth, thy saving health among all nations. Be thou their God. Take thou all people for thy inheritance, and the uttermost parts of the earth for thy possession. Forgive their iniquity, and remember their sin no more. Turn them from transgression, and incline their hearts to thee, that all nations whom thou hast made may worship thee, O Lord, and glorify thy name. Put thy law in their inward parts; write it in the fleshy tables of the heart; that they may esteem the words of thy mouth more than their necessary food. Make thou wars to cease unto the end of the earth; break the bow, cut the spear in sunder, and burn the chariot in the fire. For all that is in heaven and in the earth is thine: thine the greatness, the power, the glory, the victory, the majesty, and the kingdom, O Lord; and thou art exalted as head above all. Blessed be thou for ever and ever. Amen.

The ceremonies shall conclude with the following Benediction:

The Lord bless and keep us.

The Lord make his face to shine upon us, and be gracious unto us.

The Lord lift up his countenance upon us, and give us peace. Amen, and Amen.

FUNERAL SERVICE.

The coffin having been placed on supporters extending across the grave, the Noble-Grand will take his position at the head, the Vice-Grand at the foot of the grave; the Past-Grand on the

right, and the Chaplain on the left; the brethren shall form in one or more circles around the grave, and the ceremony proceed as follows:

N. G. We have assembled, my beloved brethren, on this mournful occasion, to render the last tribute of our attachment and affection to a departed brother. We come not as men came in days of old, with loud lamentations and feigned words of sorrow, unaccompanied with the feelings of the heart; but we come in sincerity and in truth, to sympathize with the weeping mourners, and to express our undissembled sorrow at the loss of one whom we hailed as our brother, and who was bound to us by ties beautifully illustrative of the strong and enduring bonds of nature. It is a melancholy office to commit even the stranger to the bosom of the earth; but when death invades that little circle which we consider as our family, and cuts down a brother by our side, then we feel that the "pale terrific king" has come near us, and with sad hearts we gather around the grave, painfully sensible that "in the midst of life we are in death."

But man is the erring creature, God the all-wise Creator; He who gave life and spirit to all creation is daily and hourly, and even momentarily, carrying out the gracious plans of his government, by such means as he seeth to be necessary and proper. It becomes us, therefore, to bow in meek submission to the will of Him whose plans are too vast and high for our comprehension, and to comfort our hearts with the assurance that, however dark and inscrutable are the ways of the Great Divinity, he orders all things well, and, in the sunshine and the storm, is alike too wise to err, and too good to be unkind.

Departed brother! though we now commit all that is mortal of thee to the dark and silent tomb, and though the clods of the valley shall soon be rudely cast after thee, and each returning season shall cover thy grave with the sod or the frost, yet in sincerity will thy surviving brethren cherish thy memory in their hearts, emulate thy virtues, and forget and forgive thy faults; "for there is no man that liveth and sinneth not."

Farewell to thee, departed brother. May the God of our fathers receive thee to his bosom; and may that all-gracious Being who "marks the sparrow's fall" and "hears the young ravens when they cry," provide for thine orphans and comfort thy widow, that the night of their sorrows may be succeeded by the morning of joy, and the bow of promise and of hope be seen in the clouds that now surround them. To the last and silent retreat of all, we now in sorrow consign thee; but we will not forget thee; we will follow thee beyond the grave, and as the evergreen shall thy memory be verdant in our recollection, and we will hope to meet thee where parting scenes shall be known no more.—Amen.—[And let all the brethren lift up their right hand to heaven, and say]—Amen.

[The brethren shall place their right hand upon their left breast, and so remain while the Chaplain repeats the following]

PRAYER.

Almighty and most merciful God! Thou who art the resurrection and the life, and in whom are centred all perfection, glory, and goodness: hear, we beseech thee, the prayer of thy feeble creatures here assembled, and turn not away from our unworthy sup-

plications. In the wise dispensation of thy most holy providence, it hath pleased thee to call from amongst us a brother whom we loved; and we, the surviving monuments of thy great mercy, are gathered around the tomb to mourn our loss, and commit his remains to the parent earth. Receive his spirit, O most merciful God, to thy presence, where are fulness of joy and pleasures for evermore.

Bless, O heavenly Father, the brethren here assembled; imbue us with the wisdom of thy laws and the spirit of thy love, that we may faithfully discharge every duty, and cheerfully abide all the trials of this mortal state. Bless, we beseech thee, our beloved Order throughout the globe: preserve its principles in their purity; sustain it from the shafts of its enemies; protect it from self-immolation, and shield it alike from external and internal evil. And, O God! grant that we may carry out our principles into practice in such a manner that the fruit of our works may be seen in the alleviated condition of suffering humanity everywhere. May we so walk that the widow and the fatherless shall speak forth the praises of our Order, and the blessing of him that was ready to perish come upon our heads.

[If no widow, omit the following.]

Hear, O Lord, our prayer, and let the voice of our supplication come up accepted before thee, in behalf of the bereaved widow, whom it hath pleased thee to add to the number of the disconsolate. Grant unto her, we beseech thee, the sweet influences of thy Holy Spirit, to sustain and comfort her in this hour of deepest sorrow. O thou who art the widow's God and

guide! we humbly pray thee to pour down from on high the rich blessings of thy grace, and the consolations of thy truth, that the light of thy countenance may shine upon the darkness of her woes, and enable her to say from the heart, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

[If no children, omit the following.]

O Most Holy Father! hear us when we pray for the dear children that are left without a father's care. Be thou their father and their God; guide them through the perilous journey of life by thy wisdom, and shield them from its dangers by thy mighty power. If the hand of oppression or wrong shall be laid upon them, and their cry shall come up before thee, oh, do thou plead their cause, and make bare in their defence that arm which is never shortened that it cannot save. Though they must now tread the path of life alone, and though "rocks and dangers fill the way," yet, O Lord, may they be safely guided to its end, and be received at last in the habitation of God on high. Hear, O God, we beseech thee, our prayer, and give us gracious answers of peace, and to thy name be all the glory forever. AMEN.

[The brethren may sing an appropriate Ode, at the conclusion of which they shall cast the sprig of evergreen into the grave.]

[The earth being thrown upon the coffin, the Chaplain will repeat the following.]

"The dust shall return to the earth as it was, but the spirit to God who gave it." We have committed the body to the earth, looking for the resurrection and the life of the world to come. Our duty to our de-

parted brother is done, and there remains no more that we can do for him on earth. But there are duties still owing to the widow and the orphan. We are bound by the most sacred obligations, as well as by the dictates of religion and humanity, to protect, succor, and relieve the widow and the fatherless. I admonish you to perform that duty faithfully. Remember, remember the widow and the orphan.—[The brethren shall lift up their hands, and say, WE WILL REMEMBER THEM.]

HYMNS FOR FUNERAL SERVICE.

I.

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe!

Mortals, now indulge a tear,
For Mortality is near!
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring:
Seraphs of celestial wing,
To our funeral altar come—
Waft this friend and brother home.

God of all below, above,
Fill our hearts with Truth and Love!
When dissolves our heavenly tie,
Take us to thy Lodge on high.

II.

Bending sadly o'er thy form,
Late with Love and Friendship warm,
Brother, in our night of grief,
What shall give our hearts relief?

Shrined within this mortal clay,
Such a loving spirit lay,
That we shrink with half distrust
Ere we give it back to dust.

Charity's unfading light,
Honor's lustre pure and bright,
Truth's effulgent radiance blest,
Ever fill'd that faithful breast.

Generous manliness and grace
Found a constant 'biding-place
In the face now closed and dark,
Quench'd its late illuming spark.

Brother, from thy heavenly rest,
From thy home among the blest,
Come, in angel guise, to cheer
Those who sorrow for thee here!

From that radiant Lodge on high
Comes to us this glad reply:—
"Mourn not!" For the path he's trod
One degree is nearer God!

III.

Brother, to thy grave we come,
At the beat of muffled drum;
Hearts with silent grief oppress'd
Bear thee to thy home of rest.

Voices from the sighing breeze,
From the woods and leafless trees,
And the faded autumn leaf,
Will remind us of our grief.

Though in the Grand Lodge above
We remember thee in love,
Yet our Lodge has lost thee here:
'Tis for this we shed a tear.

In the earth we lay thee low;
Yet upon thy grave shall grow
Evergreens like these we bring
As our last sad offering.

IV.

Why this deep and awful gloom,
  Sighs and bitter weeping?
He whose mansion is the tomb
  Is not dead, but sleeping.

We with him our place shall take;
  Lo, the hour is nearing!
He with us shall surely wake
  At the Lord's appearing.

Lord, ere mortal life shall cease,
  Pardon all our errors;
Let us see thy face in peace,
  In that day of terrors.

CEREMONY OR FORM FOR PRESENTING A BANNER TO A LODGE.

THE brethren will assemble in the Lodge-room, (accompanied by ladies and gentlemen whom they may see proper to invite to be present on the occasion,) where the banner will be conspicuously placed. The officers will occupy their respective chairs, and the chairman of the presenting committee will address the N. G. as follows:—

Most Noble Grand:—

In accordance with a duty confided to me by my associates, I rise for the purpose of presenting to you, and through you to the Lodge, *this Banner*, which* has been contributed by a number of our brethren, as a token of their esteem for the Order, and for the Lodge over which you preside.

There are some men yet living—would that they were here to-night!—who assisted in planting the first scion of Odd-Fellowship in our soil; who watched over its infancy, nursed its tender age, and struggled to keep it from destruction, at a period when it seemed like hoping against hope to deem that it should be preserved. Verily, such as did so have their reward, when they look around and mark the fruit of their exertions—when they see an institution, commenced with the humblest means, by persons few in numbers (and which a few years only since seemed like a candle flickering in the socket, glimmering and ready to expire), now numbering hundreds of thousands in its ranks, the very flower of the land, and dispensing its benevolence in the amount of a half million of dollars annually! Alleviating distress, soothing the bed of sickness, watching over the pillow of pain, comforting the afflicted, and sympathizing with those who mourn—these are the duties and the privileges of Odd-Fellowship: and the consciousness that the institution pos-

* Or, "which the Lodge has ordered and accepted." Or, "which a few generous friends [or, a generous friend] of the Order have [has] bestowed, as a mark of their [his] regard."

sesses within itself all the resources for the competent discharge of its obligations, should be a reward sufficient even for those who have toiled so long, so faithfully, and so successfully as they who first raised the banner of the three odd links in our Western world.

Under this general Banner of the Order, we are proud to muster as Odd-Fellows; but we meet this night, sir, as individuals, to present to the Lodge a distinctive Banner, under which its members will assemble when occasion may require to show themselves to the public. Its broad folds are now unfurled before us. Let us mark it well. [*Here the speaker may advert to the designs or paintings of the banner.*]

Most Noble Grand: I now in the name and behalf of the donors [or of the Lodge], present to you, aud through you to your successors in office, this beautiful Banner, and in receiving the proud flag, I entreat you and the brotherhood here to unfurl it to the world, and go forth among men, visiting the sick, relieving the distressed, burying the dead, and educating the orphan: and long may it wave in *such* triumph over your head, Heaven forbidding it should ever be polluted by unhallowed hands!

The Noble-Grand will reply as follows:—

Mr. Chairman, and Brothers of the Committee:

As presiding officer of this Lodge, and in behalf of my col leagues, the subordinate officers and brothers, I would express our heartfelt gratitude for this gift, bestowed on our Lodge; and I beg to assure you that the remarks you have made, and the exhortation you have given, shall be carefully treasured up in our hearts, and transmitted to those who may be honored as our sncccessors.

I perceive, by the appropriate devices on the elegant banner here presented to us and to our Lodge, that it has been the artist's study to exhibit to view some of the more prominent characteristics of our beloved Order. Brothers! we honor the mind of him who designed, and the hand of him who executed these peculiarly beautiful and appropriate insignia; and I feel that I do but speak the universal sentiment of my Lodge when I say that they shall ever be engraven upon our hearts. We will remember the lessons here taught, and practise them with delight, at all times and on all occasions when a brother needs

our sympathy and aid. The links that bind us shall never, never be severed; the chain shall be preserved pure, and bright, and unsullied, until the silver cord of life shall be snapped in twain, and our spirits take their flight to a land where Friendship, Love, and Truth, reign for ever, in all their purity and excellence.

Be assured, brothers, that while these are our determinations, and this our practice, we shall in no case fail to regard your eloquent and touching exhortations to keep in view that philanthropic principle of our Order which teaches us to visit the sick, relieve the distressed, bury the dead, and educate the orphan.

Brothers! you here behold this beautiful banner, now your property. Look on it, and treasure up in your minds the eloquent ideas it speaks. Let them be deeply impressed on your hearts; so that in your course through life, you shall, at all seasons and in all places, protect your brother Odd-Fellow while he sojourns in this troublesome world, and, when he is gone into another and better state, shield his widow and orphan babes in their hour of need.

An address appropriate to the occasion may then be delivered, after which an ode may be sung, and an appropriate prayer by the Chaplain close the ceremonies.

FORM OF A PROCESSION OF ODD-FELLOWS.

Grand-Marshal and Aids, mounted.

MUSIC.

(Subordinate Lodge as follows:)

Marshal of the Lodge.

O. G. with drawn sword.

Banner.

Scene Supporters.

Brethren of the Initiatory Degree.

" " White "

" " Pink "

" " Royal-Blue "

" " Green "

" " Scarlet "

I. G. with drawn sword.

Permanent Secretary — Treasurer — Secretary.

Supporter — VICE-GRAND — Supporter.

Conductor, with axe. } — CHAPLAIN — { Warden, with white rod.

Supporter — NOBLE-GRAND — Supporter.

MUSIC.

(Subordinate Encampments as follows:)

Marshal.

Guardian.

Junior Warden.

Banner.

First W. — Senior Warden — Second W.

Patriarchal Degree Members.

Golden-Rule Degree Members.

Royal-Purple Degree Members.
Sentinel.
Scribe and Treasurer.
G T.—HIGH-PRIEST—G. T.
Third W.—CHIEF-PATRIARCH—Fourth W
MUSIC.
(The Grand Encampment as follows:)
Marshal.
Grand Sentinel.
Grand Junior Warden.
Banner.
Grand Senior Warden.
Members of the Grand Encampment.
Deputy Grand Sentinel.
Grand Scribe and Grand Treasurer.
Supporter—GRAND HIGH-PRIEST—Supporter.
Past Grand Patriarch.—GRAND PATRIARCH—Past Grand Patriarch.
Past Grand High-Priests.
Past Grand Patriarchs.
MUSIC.
(The Grand Lodge as follows:)
Four Grand Heralds,* mounted.
Deputy Grand-Marshal.
Grand Guardian.
Banner.
Grand Warden and Grand Conductor.
Members of the Grand Lodge.
Grand Secretary and Grand Treasurer

* These in case a hall is to be consecrated. For an explanation of their duty, see "Ceremony at Dedication of an Odd-Fellows' Hall," page 197.

Supporter — DEPUTY GRAND-MASTER — Supporter.
Supporter — GRAND CHAPLAIN — Supporter.
Past Grand-Master. } — GRAND-MASTER — { Past Grand-Master.
Past Deputy Grand-Masters.
Past Grand-Masters.
Past Grand-Sires, and Officers and Members, of the Grand Lodge of the United States, in Carriages.

Brothers engaged in processions will wear regalia suitable to the Degrees to which they may have attained. When two or more Lodges or Encampments walk in procession, they form severally as above; and the younger Lodge or Encampments should precede the elder. All officers in processions should wear the badges of their office. Emblems of the Order may be borne in processions, either in carriages prepared for the purpose, or by persons whose positions in the Order are such that they may appropriately bear the several emblems. Chaplains usually carry the Bible. The Marshals should walk on the left of the procession, near the heads of the divisions under their charge.

*** It must be remembered, that the rules of precedence, as explained in a note under the head of "Ceremony at the Funeral of a deceased Brother" (page 200), must be observed in processions of the Order, so far as they may admit of being followed.

RULES

For Subordinate Lodges, and D. D. G. Masters, in Corresponding with the Grand Lodge, on Questions of Law and Usage.*

THE D. D. Grand-Master, as the Representative of the Grand-Master and Agent of a Grand Lodge, must correct all irregularities and illegalities of Lodges and their members within his district, and decide in writing all questions of law and order properly presented to him for that purpose.

All Lodges and members in his district must present any questions of law and usage which may actually arise, to the D. D. Grand-Master for his decision.

All questions of law or usage must be clearly stated in writing, with a statement of the circumstances under which they have arisen, and must be signed by the member, or officers of the Lodge, proposing the same.

All questions thus proposed must be answered in writing, under seal of the D. D. Grand-Master, and signed by him, within three weeks from the date of their reception; unless at an earlier date he should notify the Lodge or member of the necessity of referring it to the Grand Lodge or its officers.

If any appeal from such decision is made by the Lodge or member, it should be made within one month after its reception; and should be accompanied by the decision appealed from, or a copy thereof, certified as

* The D. D. Grand-Masters are officers appointed by the Grand-Master, to preside over the Lodges of certain specified localities.

correct under seal of the Lodge, and the reasons for the appeal, addressed to the Grand-Master.

No communication from any member or subordinate Lodge, on questions of law and usage (except an appeal as aforesaid, or a formal complaint against the D. D. Grand-Master), should be received by the Grand-Lodge officers, unless the same comes under the seal and endorsement of a D. D. Grand-Master.

The D. D. Grand-Master of each district must file all questions presented or arising for his decision, endorsing thereon or filing therewith a copy of his decision in each case. And he must also keep a record of each case and each decision in a book provided for that purpose, together with a memorandum of each irregularity corrected by him. And he must affix to each item the number and name of the Lodge, or name and Lodge of the member thus corrected, with the date of such correction. Said book and papers to be considered as the property of the office, and to be delivered up to the Grand Lodge, or its agent, accordingly.

At least once in every six months he must present said file of questions and decisions, or said books of records and minutes, to the Grand-Master, for review and correction or approval, or for reference to the Grand Lodge.

A copy of all complaints or appeals by Lodges must be furnished to the D. D. Grand-Master complained of or appealed from, and time be allowed him for reply, before proceedings shall be instituted against him, or his decision be reversed; and all communications on such decisions from the Grand Lodge to her subordinates, should be first communicated to the D. D.

Grand-Master, and by him be made known to the Lodge.

Any communication placed in the D. D. Grand-Master's hands for a member or subordinate Lodge, or for the Grand Lodge or its officers, should be by him forwarded as addressed, without any further delay than may be absolutely necessary to read the same, and certify to its genuineness if need be.

Any D. D. Grand-Master, or other officer of a Grand Lodge, or any subordinate Lodge or member thereof, neglecting the duties or violating the obligations imposed by these Rules, may be proceeded against as for the violation of any other duty, obligation, law, or usage, of the Order; and on conviction thereof after fair trial, may be punished according to the heinousness of his offence, at the discretion of the triers having authority in the case.*

* The above Rules were adopted by the Grand Lodge of Pennsylvania, at its session of 1850. They are such as may very properly apply to all Lodges and D. D. Grand-Masters: hence we have introduced them in the "Text-Book."

The following are the duties assigned to the D. D. G. Masters of the Grand Lodge of Northern New York:—

"The D. D. G. Master shall, in the absence of the Grand Master, preside at all meetings of the D. G. Committees [consisting of all Past Grands in good standing] of their respective districts, and preserve order and decorum therein, and enforce due observance of the Constitution and By-Laws of the Grand Lodge; be the organs of the Grand-Master with the subordinates in their districts; have power to call special meetings of the D. G. Committees when necessary; to grant dispensations to Lodges in their districts for granting certificates for the five degrees in less time than may be otherwise permitted, when circumstances require it, and to officiate in person or by special deputy, in conferring the five Degrees in places where no Degree Lodge may be located. They shall see that the work of

APPLICATION FOR DEGREES.

Any brother in good standing, who shall have been a member of the Order for the full period of blank,* may apply personally or otherwise, in open Lodge, for a certificate to entitle him to receive the Degrees of the Order.

On application for the Degrees, the Lodge must be opened in the Degree applied for. In no case can the ballot be taken when the Lodge is open in the Initiatory Degree. Three black balls reject.

In all cases, the certificate must be directed to the Degree Lodge (if one is established in the district); if not, to the Degree or D. D. Grand-Master, whose duty it shall be to confer or cause them to be conferred in proper form. In districts where there is no Degree Lodge, the Degrees may be conferred in the subordinate Lodges of the district respectively. The Lodge must be kept open for that purpose, and the Degrees

the Order is performed uniformly; confer official Degrees on Past-Officers; collect from Lodges in their districts all returns and moneys due the Grand Lodge, and forward them immediately to the Grand Secretary; install the officers of the Lodges under their charge; decide all questions of law that may be submitted to them by Lodges or members thereof under their charge, and report semi-annually to the Grand-Master of their proceedings. They shall forthwith report to the Grand-Master all cases of violation, on the part of subordinates, of the Constitution and By-Laws of the Grand Lodge, or of disobedience to its lawful commands, or the lawful commands of the D. G. Committees. When officially visiting the subordinates of the district, the D. D. G. Masters shall be received with the honors of the Order."

* The time varies in the several states.

conferred in the presence and with the assistance of the officers and members of the Lodge who may have received the Degrees about to be conferred, who alone are entitled to be present.

The fees to be paid on receipt of the certificate must be regulated by the By-Laws of the several Lodges. In case the Degrees are not conferred by a Degree Lodge, the fee for conferring the Degree belongs to the Lodge granting the certificate.

THE DEGREE OF REBEKAH.

The beautiful Degree of Rebekah has been aptly called "the crowning excellence of the Order." It was authorised by a decided vote at the session of the Grand Lodge of the United States, held in September, 1851. It was suggested and originated by Schuyler Colfax, Esq., of South Bend, Indiana, by whom also it was written. The committee appointed by the Grand Sire to prepare it, were

Engd by S.H. Gimber. Philad.a

MEETING OF REBEKAH AND ISAAC.

Reps. SCHUYLER COLFAX, of Indiana, WILLIAM T. MARTIN, of Mississippi, and E. G. STEEL, of Tennessee. The Degree went into operation on the 1st of January, 1852.

There are many excellent reasons for the Degree of Rebekah. Its author has given some of them in the following paragraphs :—

"1. It will tend to increase the resources of subordinate Lodges, by the advance of members in the Degrees. It affords an additional incentive for brethren, and an additional argument for those allied to them, to induce them to progress upward in the Order.

"2. It will complete the present imperfect system in force in most of the jurisdictions, by which wives' and widows' cards are now authorized. By sections 12, 13, and 14, of 'Digest,' page 37, wives' and widows' cards can be granted to run for a year, and to be signed by the officers of the Lodge, and countersigned by the recipient on the margin. This is for the purpose of affording protection, in times of difficulty, to those who, by the theory of our Order, have a right to claim our friendly assistance.

"3. It will lessen and ultimately destroy the prejudice felt against the Order, by many of the fairer sex in various portions of the Union; and which, undeniably, often tends to prevent accessions of members in subordinate Lodges.

"4. It can be made to assist Odd-Fellowship in peculiar cases of brothers' sickness. In many such the kindly nursing of woman is needed far more than the assiduous and constant attendance of man·

for she was formed to minister at the couch of affliction; and in the watching which our laws so strictly provide for, we only strive to compel the observance of what is, in her, instinct—the promptings of nature, the impulse of the heart."

The Degree of Rebekah may be conferred on all members of the Order in good standing who shall have received the Scarlet Degree, and on their wives. It is gratuitously bestowed on all qualified persons. There are in it, as in other Degrees of the Order, certain signs and passwords by which members may be recognized. A scarlet member duly qualified, desiring this degree to be conferred on his wife, must make application to the N. G. of his Lodge, who will call a special meeting for the purpose of conferring it. The meeting being convened, and the ladies present, in all cases accompanied by their husbands, the initiatory ceremonies will be performed by the N. G. and assistants. At the close of the ceremonies, the ladies and their husbands will retire. No business whatever, excepting that of conferring, can be done in the Degree of Rebekah. The preliminaries must all be settled in the subordinate Lodge. We particularly make this statement, because an erroneous impression has prevailed that "women are to be introduced to the Lodges."

The Degree of Rebekah is destined to become universally popular. It is deserving of such appreciation. The Friendship and confidence of Woman will do much to advance the interests of Odd-Fellowship. Her influence through this Degree, being

exerted on our members, will tend to make them faithful to their obligations and to their brethren.

Woman does not shrink, as men often do, from the duties required of us towards the distressed. It has been beautifully said of her, "that she was earliest at the cross and latest at the sepulchre."

In securing the friendship of Woman, therefore, and inspiring her confidence by instructing her in the true principles of the Order, we acquire advantages, both individually and collectively, that must not only elevate our character as Odd-Fellows, but which will also often procure for us, in sickness or distress, a consolation that shall be invaluable.

Who would not desire such friendship as Woman can bestow in the time of trial? Who like her can console in sickness—who so charmingly encourage in trouble? Who has not experienced her gentle influence as mother, sister, wife? It is no great compliment to her that we have at last, as Odd-Fellows, decided to take her into our confidence. It would have been better if we had done this long ago.

Thousands have received the Degree of Rebekah, and they have given the Order no cause to regret that our temples have been opened for their admission. Many Lodges have been immensely benefited through their influence in inducing young men to unite themselves with the Order. The natural regard of a mother for the welfare of her offspring has prompted the correct conclusion that the happiness of her sons will be more certain under the watchful supervision of an organization, some of the beauties of which she has herself seen, than it can be unguarded by such surroundings. Not only has she seen this in the case

of her sons, but in that of her daughters also has she been urgent that their future lives and happiness should be committed, when they leave her roof, to men pledged to the duties which Odd-Fellowship requires. Hence in numerous instances has her influence prevailed with the visitors of her family, as well as with its members.

NOTE.—The Degree of Rebekah is an honorary degree, to be conferred, under the regulations adopted by the Grand Lodge of the United States, upon such Scarlet Members and their wives as may desire to receive it; but the officers of all Lodges which are in possession of the work ought to be in regular possession of the degree, upon the same principle that they are required to assume other obligations belonging to their official stations.

The annual P. W. of the Ladies' Degree should be given at the outer door, and the Lodge may sing any part of the Odes at the time that ladies are introduced by the Conductor.

Widows (of brothers in good standing who may have deceased *after* the adoption of the degree, September 20, 1851), if they still remain widows, may receive the degree in the Lodge of which their husbands were members, by the assent of the Lodge, and providing that other ladies with their husbands are also present for the purpose of initiation in the degree.—*Decisions of the G. L. of the U. S. at the Session of* 1852.

ADDRESSED TO THE LADIES.

All good things do, or should, receive the countenance and support of the ladies. *We*, as Odd-Fellows, are bold to say, that we are clearly deserving of such consideration from the fair *half* of creation.

It has been customary with some to apologize to the other sex for their exclusion from our Order. We know not on what ground their exclusion can, by possibility, be considered objectionable. We regard that sex too highly to palter with or to flatter it. We might indeed say, and say with somewhat of truth, that their very charms might be productive of disunion in the Lodge; that concord and brotherly affection would vanish and give place to the ardor of love, the bitterness of rivalry, and the fantasies of violence and jealousy; and that the mild and sensitive nature of the sex, apt as it is to embrace and follow every good thing, needs not combination to strengthen its good impulses, or new incentives to impel it in the course of virtue and benevolence. While we disclaim all doubt of the prudence and retentiveness of woman, we might imagine many flattering reasons for their non-admission; but, in our humble judgment, apology is unnecessary. The simple truth is this: woman is not entitled to, and seeks not, a place among us. Our Institution was originally intended and framed exclusively for the men, and the various modifications it has undergone have not adapted it to the other sex. They could not with propriety, in conformity with the usages of the world, take part in our private assemblages, without exposing themselves to the censoriousness of the age. Their peculiar tastes and duties alike unfit them for the transaction of matters which require action, and lie more properly within the province of their partners in life.

We shall not argue at length the reasons why ladies may not become members of our association. For

we are persuaded that these are obvious to all who will take the pains to reflect upon the relative positions of men and women. While man is called upon to go forth into the world and fight its battles, woman's place is at the home-altar, as the high-priestess of that sacred spot; and her business — one which she well understands — is to cheer *him* in his rough journey, and to nerve him to proceed in it with faith and patience.

Yet it can not be evaded, or denied, that Odd-Fellowship has been, and in some instances is yet, opposed by our fair countrywomen. Why is this so? Why should Woman, with her softness and kindness, her fidelity as a wife, her devotedness and love as a mother, her charity as a Christian, object to an Institution which has been clearly proven of incalculable good to the human race? Our homes for the blind, for the deaf and dumb, for the poor and destitute, and for the unfortunate creature of man's lust, have all been reared, and are sustained, under *her* fostering care and patronage: she has strewed chaplets of flowers in the patriot's path of glory; her handiwork floats on the banners of our Sunday-schools and temperance societies; her influence and labor are enlisted in almost every enterprise of good that has blessed humanity: why, then, we ask, should she discountenance a society which has for its *sole object* the amelioration of mankind?

This question, we are convinced, may be answered in a very few words — "*It is a secret society for gentlemen only!*" Here is the *secret* of woman's hostility to Odd-Fellowship: and on this subject we shall, therefore, beg to reason with her. In order to do so with some show of success, we can not do better than

to present the following, which was written by one of her own sex, and sent to us, years ago, for insertion in "The Rainbow," an Odd-Fellows' periodical which we edited in 1841:—

"I propose, with your permission, to offer to the ladies a few plain and well-meant remarks upon this subject of secrecy, as many have formed erroneous opinions concerning it and your Institution. They think that there must be something wrong where there is so much *secrecy;* and as I intend to show, in my few remarks, that female influence is sensibly felt in society, I particularly wish to undeceive them on this subject. In my own mind there is no doubt but the ridiculous assertions that are made against the Order are thrown out to mislead the uninformed, and prejudice the public mind, by those who know nothing concerning the Institution. I have taken great interest to find out this 'grand secret,' as it is called, which, I believe, is only the mode of initiation, and the signs by which the members recognise one another. What they are I can not tell, only that they are calculated to make deep impressions on the minds of men. I choose rather that the ladies would trace the history of this Institution themselves. The principles of Odd-Fellowship are published to all the world, and may be known to others as well as by the members. I more particularly wish the married ladies to study them out, for many are prejudiced against it, and, as a matter of course, think they are perfectly right in opposing their husbands. And many think, too, that, because woman is excluded, there is and must be a deep mystery attached to it. This is perfectly nonsensical. Why

is it that woman is excluded from the halls of legislation, from political meetings, and from the noise and bustle of military pomp? You answer, because it is altogether inconsistent with our feelings and station. So it is here. Woman must content herself to rule at home: she should view her home as her kingdom. If a woman were to go into the world—if she were to mingle in the strifes of public life, and devote her time and attention to business concerns equally with the men—in what condition would be our homes? It is for her to cultivate the opening intellect, and to enstamp moral and religious impressions upon the mind, in the days of infancy and childhood, which will endure throughout life. It is a sister's privilege to watch over a younger brother, and gradually to lead him in the path of rectitude and duty; to enforce upon the tender mind those very principles taught in the Lodge by precept and example—Friendship, Love, and Truth. Then, when that brother arrives at the age of manhood, he perhaps associates with those who infuse by practice those truths imbibed in childhood, and, however high he may ascend in riches, in rank, in honors—however low he may sink in poverty and disgrace—he can never forget the home of his youth. When the siren voice of Pleasure would fain tempt him aside, the voice of his sister or the counsels of his mother, whisper in his ear, 'Resist the tempter!' And is not this woman's province—this her field of action—this the scene of her highest usefulness? Why then does she aspire to that which is not consistent with the laws of nature and the will of her Creator? Then let no opposition be shown to your partner in life; rather rejoice that he associates with the good and

just, and sooner urge him to attend more regularly to his duty. If I understand anything of Odd-Fellowship, I believe its elementary features are Benevolence and Charity; and if I am right in my opinion, these are indeed its noblest attributes. If such be the fact, should we, as ladies of sound sense and discernment, oppose it because it may appear to us mysterious? Nay! We should rather exert every power we possess to befriend and advance a cause which, despite our objection, is one of the noblest ever devised by man. I have reasons for this assertion in the amount of happiness I have seen it confer upon several of my friends, and in the true moral excellence which I have observed among those of its members who appear to feel a deep interest in its welfare."

Thus much did our lady-correspondent and friend remark concerning "Odd-Fellowship and the Ladies," and we sincerely commend her observations to those ladies who may have objected to our Order on the ground of its secrecy and exclusiveness.

Odd-Fellowship, as we have shown in the pages of this work, is a Society founded in the purest philanthropy. "It scatters its blessings, like the dews of heaven, alike upon the rich and the poor," the high and the low, the strong and the weak. WOMAN largely shares these blessings. Fond and devoted wife! need we tell thee that this is a life of mixed good and evil? —that the storm and the whirlwind succeed the calm and the sunshine?—that disappointment, bitter grief, and sad reverses, are the lot of mortals? He who lately led thee to the bridal altar may to-morrow be laid on the death-couch, and exchange his marriage-

vesture for the winding-sheet and the shroud! Wouldst thou desire the commiseration and sympathies of his brethren — they who have pledged themselves, by an obligation "heard in heaven," to protect and comfort thee in thine hour of despair? Tender mother! as thou bendest with untiring watchfulness over thy fair child, and hushest to rest every murmur that may disturb the gentle slumber of thy loved one, remember that, if *thy* babe should never need the friendship of Odd-Fellows (Heaven only knows what is in the future!) — there are "pale faces of little children" all around thee, who clasp *no* mother's knee, "the envied kiss to share;" and for their sake, if not for that of thine own dear one, do not discourage Odd-Fellowship. Fond sister! if thou wouldst live more fondly in the friendship of thy brother — if thou wouldst enlarge thy enjoyments in his society, and, leaning upon him, feel a proud consciousness of his virtue and his worth, induce him to become acquainted with the spirit of Odd-Fellowship. Fair maiden! thou who occasionally repressests the strong impulses of the heart, and quietests the promptings of love, to meditate in deep solicitude and anxiety upon the uncertainty of the future — wouldst thou take for that future a strong and certain bond of indemnity, persuade the object of thy affection to embrace the cause of Friendship, Love, and Truth.

From these, and a thousand other reflections, which we have neither space nor time to name, we entreat our fair readers that they will not discourage Odd-Fellowship, but that they will rather aid it by their smile and approval. We assure them that *they* are deeply interested in its welfare — that it can cause them

no possible injury, but that it may procure them and theirs much real good. Their happiness is not the least object of its care. It will shed the sunlight of joy and consolation on the dark scenes of their lives — cheer and sustain them in their hour of trial — come, it may be, to their aid, when all other friends fail them!

TO THE UNINITIATED.

The experience of every considerate mind must teach the fleeting and transitory nature of worldly possessions, and the uncertainty of health, which is to all the greatest earthly blessing that can be enjoyed, and the deprivation of which to the greater portion of mankind is the suspension of the necessary means of existence.

The frugal ant, guided by a benevolent instinct of unerring Nature, improves the sunny hour to husband up its store ere the approach of barren, cheerless winter: and the impulse which here prompts this petty member of the brute creation to action in its own behalf is the same impulse which gave our Order birth; brought by process of intellect to that admirable system which distinguishes the first of God's creation when exerted in a noble and righteous cause.

The condition in which man finds himself placed on earth, as both an individual and a member of the social compact, is fully calculated to develop the finer features of his nature. He perceives that his own hap-

piness depends upon the welfare of those to whom he is connected by the most inseparable ties; his sensitive mind can not contemplate distress and misery without a shudder of pity and a desire to alleviate it; and thus, from his own magnanimous nature, he becomes an active and willing agent in the cause of benevolence, friendship, and charity.

But to dispense charity with a discriminate hand, to extend effectual relief to worthy objects, it is necessary that some systematic form of procedure be established for the purpose of rendering that relief mutual; and we may here see the first grand principle of our Order. He who enters our ranks, subscribes to our regulations, pays his moiety for our support, becomes virtually a shareholder, entitled to all its privileges and immunities, and in the dark hour of gloom and suffering, the honest "grip" of a brother Odd-Fellow will warm his heart, soothe his weary, sleepless couch, and, unlike the fawning pretensions of too, too many sunshine friends, yield him something more substantial than that poor consolation which words and professions alone can offer to the frame borne down with long suffering, rendered still more hideous by the too near approach of want.

He who lawfully seeks relief from this source comes not in the shape of the humble alms-asking applicant, with cap in hand, to solicit the poor pittance which inconsiderate Plenty gives, and yet too often denies, to sorrow-stricken Poverty. Here is no compromising of that manly independence which is his proudest boast; his wants are anticipated. and he receives back with interest the bounty which he freely gave, ere Misfortune cast her murky shades around him.

But this is but a recapitulation of facts well known, and the question is, whether Odd-Fellowship, if carried out upon the principles which now identify it, will effect the grand object of its aim, to protect from the pangs of want those who enrol themselves upon its lists. The sum necessary to become a member is by no means large, when the privileges conferred are taken into consideration, together with the fact that it is called for in the hour of prosperity.

A long array of facts and figures might be cited to prove that this Order will answer its intended object; but the necessity of adducing such proofs as these is uncalled for, the experiment speaking for itself; nearly all the Lodges in this country being in a prosperous condition, ready and willing at all times to meet all just demands against them.

The sentiment upon which our Institution depends most for support and existence is the sentiment of *true brotherhood*, that mutual principle which should prompt to lay aside all personal differences and sacrifice all party considerations for the benefit of the general weal. The effect of this dangerous spirit — personal and party difference — may be read upon nearly every page of the world's history. Institutions laid upon foundations more solid and enduring, perhaps, than our own, have felt its shivering force and gone down to oblivion, and live only upon their timeworn and worthless records Nations standing high, rejoicing in an industrious population, with all the appliances and means of endurance, have been struck from their high and splendid eminence, and become the "schoolboy's dream, the wonder of an hour!" This baneful spirit can never be productive of aught but evil, and every true Odd-Fel-

low is called upon, by the most emphatic and forcible considerations, to frown upon the approach of this insidious and destroying hydra. Where fellowship is the nerve, and amity and good-will the aim, Peace and Plenty sit like household gods upon our altar-places.

This Institution, when considered in a moral point of view, may be pronounced one of the most splendid undertakings ever set on foot; no spectacle so grand to the eye can be presented, as men coming voluntarily forth to the relief of the distressed and suffering. Science, with unceasing energy, may soar beyond the visible diurnal sphere, and weigh with faultless balance innumerable suns and systems, and bring down to the ken of earthly vision newly-discovered worlds, to the great delight of the philosopher and scholar: but see the "friend of man" bending o'er the emaciated form of his brother, presenting to his fevered lips the cooling draught, and say which appears more benign, more Godlike!

The nature of our Institution, by its formation, is eminently calculated to inculcate feelings of liberality, to soothe all feelings of bigotry and prejudice. Here may be seen members of the most hostile sects and parties, forgetting for the time their peculiar tenets and predilections, and mingling together in fellowship and love.

The world abounds with institutions founded with benevolent views; but how many of them are established upon the narrow basis of party, or sect, or nation! They indeed dispense aid to the sufferings of those of their own fraternity, but their rules prevent the admittance of all except those who are qualified by the circumstances of creed, nation, or profession.

No such qualification is here required; the test necessary for admission into our Order is, a good reputation and character for morality and honor; it heeds not whether the man be a native of the Old or New World, Jew or Gentile, rich or poor: at his approach our portals open, he enters and becomes a brother.

The tendency of Odd-Fellowship upon the minds and characters of its members, independent of the direct aid which it confers, is well calculated to develop those fine and social feelings which are the honor of our nature. It inculcates morality by the most forcible, and I may say practicable lessons; it teaches men the sweetness of friendship and affection, and renders every man more fit to fulfil his duties as the head of his own household and as a member of the community. Its expressive mottoes and axioms are most acceptable to the moral, the benevolent, and the charitable. By them, men are reminded of their duty toward their God, their families, and their neighbors. In the Lodge-room they listen to exhortations which must banish all evil and improper thoughts from their breasts, and render them good and peaceful members of society.

Odd-Fellowship to young men is, indeed, a benefit. It may be called a powerful conservator of their morals, and morality is the great safeguard of health. The minds of the most pure and well-meaning will sometimes go astray, sometimes turn aside from the plain avenue of virtue, to glean the flattering flowers that stand temptingly by the waysides, siren-like, to allure and destroy the infatuated votary. The world presents too many seductive pleasures for the minds of all to withstand: for living instances of this kind, we

need not go far. Let any review the course of his own observation—look around the circle of his own acquaintance—and behold how many young men, full of promise and hope, with splendid intellect and capacity, have lost their fair fame by some impetuous act, and become objects of loathing and pity; how many, in the unguarded hour of conviviality, have raised the flowing goblet to their lips by way of healthy salutation to their friends, meaning no ill, and little dreaming of the sad fate that awaited them! See many of them now! watch the eye, that once sparkled with healthy vision, flickering with a sickly and ghastly hue—ambition, that load-star of youth, beaming no more for them—all pride gone, all respect, all energy, and the weak frame tottering to the inebriate's premature grave! A sad spectacle; yet such as all have witnessed. Fortune, too, has her votaries; and the gaming-table displays its glittering heaps to those who would stake fame, honor, soul, family, and all, against the yellow earth, and, in the essay to win, lose all—and seal their wretchedness through life.

When we claim for our Order those qualities which tend to prevent these disastrous circumstances, we claim for it no more than its equitable due; each Odd-Fellow being bound by the most sacred obligation to advise and counsel a brother, to notify him of danger, and to stand as a guardian of his morals, reputation, and health.

The wide extent of our Order, and the immense addition that has been made to it within the last few years, evince that the prejudice with which secret societies were once received is now fast fleeing away; the effects of the existence of this Order have spoken

in its behalf; and the general sentiment prevails, that men whose actions are guided by philanthropy and benevolence can not prove dangerous.

In regard to the secrecy, which is the only possible objection to our Order, we have spoken of it in preceding pages of this work. The world has been favored with innumerable dissertations upon secret societies, and their real or supposed effect on the morals of the people; and they have all come to one and the same conclusion, that they may be justifiable where secrecy is necessary. We know that we possess no more secrecy than is indispensable to our existence, and, accordingly, we feel little compunction at the mysterious nature of our Order. Every Odd-Fellow has sound views upon this theme. Ours is not that awful secrecy which would frown from our precincts all visiters, at all times, and impress silence, with a mysterious air, upon all who would inquire into our principles; but we do and must possess certain signs and emblems that will make us known to each other, and protect us from the imposition of designing and unprincipled men.

We rank among our fraternity many of the eminent men of the land — eminent for intellect and capacity — eminent for the purity and probity of their actions; men who have given hostages to the world for the full performance of their duties; and none can suppose that they, with a full knowledge of its nature, would remain connected with it if it were different from what it professes to be — an institution, the object of which is to relieve the wants of its brethren.

The violent politician finds neither place nor time within the Lodge to promulgate his peculiar views and

opinions; the infatuated sectary finds here no responsive converts to his faith: here men must lay aside their predilections, and incite to the grand work of benevolence.

America, from its peculiar physical nature, is highly favorable to the growth of institutions of a democratic and benevolent tendency. The tone of popular sentiment is, generally speaking, liberal and considerate; and anything proposed for the alleviation of human suffering, for the furtherance of the general good, in nearly all cases meets with encouragement and support. Schools for the education of all classes now exist in profusion throughout the land; asylums for the retirement of those who have become shattered and broken down by the storms of mental vicissitude may be seen in all sections of the country: and, when we consider that the most of these splendid charities are the fruits of voluntary subscription, we are justly proud of the land we live in; we can not pronounce her name without feeling our hearts to overflow with gratitude and joy. Here, upon the continent of young America, humanity has found a safe and hospitable shelter from the blighting effects of persecution. Here young, bright-eyed Liberty sought a refuge from her lawless ravishers, and found a welcome home and brave defenders. Here Friendship, Love, and Truth, the principles of Odd-Fellowship, have found a genial and healthy soil.

Odd-Fellowship is *genuine republicanism*. We do not insinuate, by this, that it has anything to do in the political movements of the day: it has no business, nor does it *desire* to have, with the various parties in State politics that array themselves, in clamorous strife,

against each other. When we say that Odd-Fellowship is republicanism, we mean, that in the dispensation of its government, and the bestowment of its bounties and honors, the *people*, the *members*, bear the rule and share equal and undisputed rights. In reference to its organization and body politic, we may say with Sir William Jones: —

"What constitutes a state?
Not high-raised battlement or labored mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crowned;
Not bays and broad-armed ports:
No: *men* — high-minded *men* —
With powers as far above dull brutes endued,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their duties know,
But know their rights, and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the *tyrant* while they rend the *chain* —
These constitute *a state*."

It is the nature of our country and her laws to receive to her bosom the homeless exile, to protect him from political persecution. And it is our duty, as countrymen and as Odd-Fellows, to welcome our needy brethren from the lands beyond the sea, and to contribute our "mite" to the alleviation of their misery. We shall still go on in our "labor of love," disseminating the principles that unite us as brothers, till the clouds of human suffering, which now shroud in gloom so many of our fellow-creatures, shall burst and roll away, before the approach of that sun which shall be hailed as the magic focus of brilliant radii, formed by the tokens and elegant emblems of our Order.

ODD-FELLOWSHIP AND PATRIOTISM.

Our Order is no political association. We are taught, as Odd-Fellows, to be subservient to the "powers that be," and to obey strictly the laws, yet we give no political pledges — we are united by no political bond of union — we aspire not to any political authority. We are bound by our obligations to perform all the duties which can be required of good citizens; and a violation of any of those laws, if proven against a member of our Fraternity, will subject him to immediate expulsion from our Society. We do not profess to a love of country beyond that of other men: in our teachings we counsel and inculcate peace and deprecate war; but in defence of the honor or the rights of their native land, Odd-Fellows would not be the last to respond to her call. As a proof of this assertion, we might refer to the hundreds of our brothers who enrolled themselves in the regiments of the volunteers in the Mexican war: and we might also say that, while the bones of many of them were left on the fields of battle in a foreign land, their names and virtues are yet green in our memory; and that, though on earth we shall never again grasp their hands in friendship, yet we confidently expect to meet them in the Odd-Fellows' home of glory!

ODD-FELLOWSHIP AND RELIGION.

THIS Order is no religious association; yet, "Do unto others as you would they should do unto you" is the fundamental basis on which the entire fabric of Odd-Fellowship reposes. It assumes no higher authority than the regulation of the moral action of its members, while it confides an elucidation of the sublime requisites of the Sacred Scriptures to the ministers of Religion. It demands no obligations which would in the slightest degree violate a man's duty to his God, his country, his neighbor, or his family. It exacts no perilous vows which would implicate his fealty to his spiritual persuasions; for it comprehends and embraces men of every creed, sect, tenet, and religious denomination. It repudiates infidelity, but it assumes not that prerogative which the Great Searcher of hearts has reserved to himself alone. "Judge not, that ye be not judged," is the rule of action to every member of this Fraternity.

The depravity of man renders it expedient for means to be employed to lead him from the paths of vice to those of virtue: and this should be done by inculcating the divine precepts of the Bible. This is what we do. But, while we teach those precepts in a manner peculiar to ourselves, we do not war with the principles of any sect. Jew or Gentile, Catholic or Protestant, is, as such, welcome to our Lodges and our hearts.

AN ADDRESS FOR THE USE OF ODD-FELLOWS.

[WE have introduced this Address in the "TEXT-BOOK" for a specific purpose, as follows: It frequently occurs that Lodges, especially in remote rural districts, having occasion for some public demonstration, lack a "speaker," and are obliged to send for one a long way from home, at great expense. To obviate this necessity and cost, this Address may very properly be used, by some brother of the Lodge, who could easily commit it to memory and deliver it. To the audience generally it will most likely be new, and therefore as interesting as some Addresses for which the Lodge might be required to pay fifty or a hundred dollars.]

RESPECTED AUDITORS: We have assembled this evening to contemplate a subject on which, if we can not be of one heart and one mind, we can at least coolly examine its claims to public confidence and favor. The sacredness of this place, the aspect of this audience, the motives connected with the occasion that has brought us here, and the unanimity of the friendly feeling which pervades community in reference to equal rights and freedom of speech, are earnests to us of a patient hearing and a candid judgment. Like Paul before King Agrippa, I may say: "I am happy, because I shall answer for myself" this evening, touching the things connected with an Association now known far and wide by the unique appellation of "ODD-FELLOWSHIP." It is expected that one pretending to teach others will know something himself. He who lectures on astronomy or geology, is supposed to understand

something of the heavens and the earth, as an indispensable guaranty that his hearers may become acquainted with their sublime features and mysteries. Shunning a labored and extended introduction, I enter at once on the task assigned me this evening. I could have wished that this task had been assigned to abler hands: but "such as I have, give I unto thee."

We shall, in the first place, ask what Odd-Fellowship is?

2. What it has done and is now doing for the good of men?

3. Are there causes in the social, physical, and relative condition of our race, for its operations?

4. By what means will it be crowned with success?

The question, "What is Odd-Fellowship?" you have heard answered perhaps repeatedly; peradventure you have answered it yourselves. If you will apply to a physician to ask what the nervous system is, and to a chemist to teach you the law of affinity and repulsion—if you inquire of a Christian to know what Christianity is—I ask no more, at present, than a few moments for an Odd-Fellow to tell what Odd-Fellowship is. Would you go to the writings of Hobbs, Rousseau, Voltaire, or Paine, to know the claims and influences of the Christian religion? Then do not receive from Rumor's tongue her hasty verdict, nor the partial decisions of Prejudice. Odd-Fellowship is a philanthropic Institution. If there are secret cords which bind its members together, that have not been found out, and which would not be condemned if they were, yet one of its vital energies and of its foundation-pillars is Philanthropy. Men are here associated, for the purpose of doing good to their fellow-men. This

Institution recognises the fact which is written in fearful emblems on the broad face of the creation, that misfortune, and misery, and death, are in the earth. Where we find men like ourselves, there we find the "pestilence that walketh in darkness and wasteth at noonday." Where we find inhabitants, there too the sigh is uttered — the tear-drop falls from Sorrow's cheek. Where the laughing and merry children meet and gambol on the green, or sport in the meadow; where the song of the young villagers, and the clangor of busy life, and the rattling wheels of industry are heard, there too the widow utters her lamentation, and the helpless orphan cries in the bitterness of bereavement — there are the pillows of death, and the fresh and new-dug graves. Odd-Fellowship was organized, not for the purpose of ridding the world of these pains and sorrows — not to reorganize the present state of things — but to meliorate and soften the evils to which humanity is subject. It is an association of philanthropists, who, regarding all men as themselves, mortal, and subject to the miseries and reverses of the world, would unite their means and efforts to smooth the haggard features of Want, and soften the iron bands of Misfortune and Poverty. Philanthropy, in its high and broad sense, knows no favorites; it goes to the prison-house, to the damp, dark cell, to the tattered cottage, to every place where humanity suffers, where the chains clank and "the iron eats into the soul;" wherever there is misery, its soft voice is heard like the rush of an angel's wing, and its hands apply the remedy and the antidote. Now if it be said that the philanthropy of Odd-Fellowship is a stinted and contracted one — that it is confined to its own members — the same objection may be urged

against other benevolent institutions, against Christianity itself, and the present order of society. The injunction of the gospel, "Heaven's best gift to man," is, "Do good unto all men, especially unto the household of faith." Can we say that Christianity is not a system of philanthropy, because it prescribes especial and particular beneficence to its advocates? The present organization of the social community in which we live is such, from the ties of family and kindred consanguinity, that if the most philanthropic man among us should see two children, one of them his own, about to be devoured by a ravenous beast, and he could save but one of them, he would preserve his own child and let the other perish. This would not vitiate his philanthropy. It is no valid objection, then, against our Compact, that it gives a preference as regards its benefactions to its members. It will be remembered, too, that the members of every Lodge have claims that are not of universal application. They have contributed their earnings into the funds; their money is there; and they should be entitled, by a claim superior to others', to draw it out from these funds when the day of adversity comes.

But I remark again, Odd-Fellowship is a domesticating Institution. I mean by this, that it unites individuals together as a family or household, in which there is a mutual and reciprocal feeling of kindness and brotherly love. Do we not all know the influences, and associations, and endearments, that cluster around the almost magic words, "home, sweet home"? The venturous youth on the high mountain-wave thinks of his home. The kind mother has there smoothed his sick-pillow, and eased his aching head, and felt proud

of her bonny boy as he conned his lessons and chased the gossamer butterfly across the flowery meadows. Often when the tempests threaten and the thunders roll, she sleeps not till her prayer ascends for her sailor-boy to Him who "rides upon the wings of the wind"—who commands, and the lightnings cease. Yea, there is a kind of charm that goes with us all our life long, that "grows with our growth and strengthens with our strengths," that comes up in its thrilling and bewitching revery, when we think of our home. The parent was there; he laid the foundation-stone in the temple of our glory: there we were learned the sweet music of love—there we revelled in the delights of the purest affection of earth. There we were taught the best of all governments, the government of ourselves. There the brother smiled in joy when we were happy, and the sister and the mother wept when we were sad. Similar to this is the social Compact of which we are speaking: it recognises the duty and office of father, brother, and friend. Like the children that gather around the domestic hearth of one father—bound together by the bonds of fraternal love—so Odd-Fellows, if they are true to their principles and obligations, make their Lodge a peaceful and desirable home—a home in which

> "Reflection, reason, still the ties improve—
> At once extend the interest and the love;
> And still new deeds, new helps, new habits, rise,
> That graft benevolence on charities."

It will be said that there are individuals in the Order who are strangers, in both heart and conduct, to principles of this fraternal character. We pretend not to

deny this, as humiliating as the concession may appear. But do not charge this Institution with moulding and forming the character of such men; do not say the genial and legitimate tendency of the Association is demoralizing. This would be to say that Christianity betrayed its own Founder with a kiss, and by its influence led Peter to curse and to swear. This would be saying that there is no true religion—that it is not founded on charity—because men have put it on as a cloak to rob and destroy. It would be saying that the whole system of medicine is a phantom or a farce, because some arrant quacks have attempted to use the pill-box and the lancet. We say, then, Odd-Fellowship is of a domestic nature. Its members find ties of friendship and cords of love strong and endearing as those that unite the inmates of a well-regulated and happy family. He who once enters this family circle will find the principle developed which was exhibited by one of old: "Let there be no strife, I pray thee, between us, for we are brethren."

Once more, I observe, this is an Institution of mutual relief. The members deposite in the treasury of their Lodge a weekly and monthly due, which in the sunny days of health and prosperity they can easily spare, and which returns to them with seven-fold blessings when disease has prostrated them on a bed of sickness. What industrious mechanic can not lay aside four or five dollars a year from his earnings, to go into the funds of his Society? This small sum may be saved in the retrenchment of some of his luxuries, perhaps; or a hat, a coat, a pair of boots, a party less costly than usual by a dollar, will afford the required sum. This yearly amount comes back to a

member for every week that he may be sick, or incapacitated from attending to his usual business. This we regard as one of the best features in the Institution. It is one that should commend itself to every lover of humanity and benevolence—the relief of the sick. This voluntary and benign principle manifests itself in deeds of charity and benevolence; in its exercise the lonely orphan finds a benefactor, the widowed heart is cheered, and the sick-room, the cold and fireless hearth, break forth into thanksgiving and praise. *Mutual relief!* it is this that starts our courageous firemen at midnight from their peaceful slumbers, and, at the clangor of bells and the cry of fire, carries them amid darkness and the storm to the scene of devastation. Now they mount the flaming pile—and in the gathering clouds of smoke and the crashing ruin, their motto is, "To the rescue! on, to relief—to the salvation of life from the jaws of menacing Death—to the preservation of property from the devouring flames!" Let one of these guardians of our property perish amid the raging element and the tottering walls, and his memory deserves as conspicuous a place on the bright escutcheon of fame and glory as he who fell under the walls of Quebec, or those who bled at Lexington and Bunker Hill. He flew to the relief of his friends, his fellow-citizens, and died a martyr in the glorious cause of benevolence, in relieving humanity and driving back the swelling tide of human woe. The young and the old shall cherish his memory with gratitude, and a God of compassion and benevolence will not forsake his widow and orphans. Look, too, at the Temperance cause: it professes to be based on the principle before us. "Mutual relief!" is the watchword; the stern

voice of war is hushed, and the soft melody of kindness and good will is whispered in the ear of the drunkard, and he begins to feel that he is a man, instead of a beast—that instead of being friendless, forsaken, and alone, the common mark for the contemptuous and the scornful lip, he is regarded as within the reach of reformation, and it has been found out that there is yet one spark in his moral nature which can be kindled into life and light by kindness and the principle of mutual relief. What the thunders and the lightnings of threats and proscription could not do, the balmy and tender influence of goodness and love has overcome, as everlasting hills of ice melt away before the noonday sun. "Odd-Fellowship" is but another name for this very principle, mutual relief—a combination of powers and means, the accumulation of a fund to draw from, when we need the comforts and sympathies of friends. It is no more true that the stockholder can claim his share of the profits of a bank, than it is that the members of this Society have a claim to, and that they receive, the moneys deposited in its treasury.

Do you ask, then, why we stand up to plead its cause? why men are thus associated in this Institution, and what the nature of the Compact is? I answer: It is a Society organized for the relief of its members. When the paralyzing hand of Disease has laid me on a couch of suffering; when the silver cord is loosing, and the golden bowl is breaking; when, helpless and low, I am breathing out my life—then will this Society shed its blessings around me, watch with me, and soften the tedious dreariness of my sick-couch. When Affection's hallowed tears shall embalm my ashes, and "the

clods of the valley shall be sweet unto me" — when it shall be said of me, "Life's fitful fever over, he sleeps well" — then do I trust that my brother-members of this Association will carry out one of the prominent objects of this Order, "visit the fatherless children, and be the protector of the widow." Let me, then, cling to its altars; let me speak in its behalf; let me see its banners unfurled in every land; let me hear its voice echoed from the valley to the mountain-top; let its principles, "Friendship, Love, and Truth," like Jupiter's golden chain, draw the earth into one great brotherhood, till not a cry of the orphan comes up from the cheerless hearthstone unheard; till not a tear starts from the widow's eye unseen and unpitied; till Charity, Philanthropy, and Mutual Relief, shall have made more, and wider, and farther-reaching conquests, than glittering spears, or gilded crescent, and waving plume; till it shall be said of this crazy, selfish world —

> "Here Love his golden shafts employs, here lights
> His constant lamp, and waves his purple wings:
> Here reigns and revels."

But I am dwelling too long on this part of my subject. I pass to the second query: What has Odd-Fellowship done, and what is it now doing?

We speak, firstly, of its rapid and *unprecedented increase*. About thirty-two years ago, five persons in the city of Baltimore met in a small upper room, like the primitive Christians, and there laid the corner-stone of Odd-Fellowship on this side of the Atlantic? They were viewed, of course, with the Argus-eye of suspicion. Rumor and Jealousy, which look on almost everything of this kind through false mediums, impugned their motives, and regarded this Compact,

small as it was, a cabal of darkness—a secret horde of *Fellows* indeed, combined to set at naught the principles of religion and virtue, and to entrap the simple in the snares of wickedness. But what is it now? From this small beginning, a mighty tree has put forth its far-reaching branches, which overshadow the land; the Potomac of Maryland and the St. Croix of Maine "*shout* to each other." Every city, town, and hamlet, unfurls its banners and resounds with the knock of its gavil. Let it increase in the same ratio another ten years, and the man who leaves the granite-hills of the Old Bay State, to see the setting sun gilding the Rocky mountains, may stop every night of his journey at a regular meeting of Odd-Fellows. There are in the United States thirty-one Grand Lodges, two thousand four hundred subordinate Lodges, and nearly two hundred thousand contributing members. According to the official data of the year 1850,* one million two hundred and eighteen thousand dollars were paid into the funds of those Lodges; and the amount paid out, during the same period, to sick brothers, for funeral expenses, etc., was half a million of dollars. I leave it to your own candor and magnanimity to decide whether the disbursement of half a million of dollars for one year, under the direction of a chosen and judicious "Sick-Committee," as it is called, has done any good. I am willing to allow this audience to be the tribunal, to decide whether four or five dollars paid to a brother for every week in which he lay sick, and, in case of death, thirty dollars for his funeral expenses to his widow, have done any good.

* See page 335, for the condition of the Order in 1866; very gratifying, when we consider the position of ten Southern jurisdicti ns.

Yet this has been done again and again, and is now being done in all parts of the land. I say nothing of the visits, and attentions, and sympathies of the brothers; let these speak for themselves.

To those, then, who have united their zeal and energies to organize a Lodge in this place, and have invited this audience here this evening, let me say, you have great encouragement; the harvest is already white and ripe, and you may thrust in the sickle. See what has arisen from the union of only five men, and that at a time when they were alone; no kindred and encouraging voice was spoken in their ear from the world around them. It would have been madness for them to expect to see such a meeting as this, of ladies and gentlemen sufficiently interested in their cause to listen to an exposition of its merits.

But young men and maidens, and the man of gray hairs, have come up here to-night to hear us of this matter. You have a number of brothers around you to cheer you on, to give you the warm grasp of an Odd-Fellow's hand, and to tell you, "On, on! my brethren, for you carry more than 'Cesar and his fortunes.'"

Do you ask, then, what Odd-Fellowship has done? I answer: It has gone to the bed-side of the sick and the dying; it has carried the means of procuring bread to famishing children; it has followed the dead to their last and long home; it is extracting from the cup of misery its bitterness, laying plans for the relief of the distressed, rolling back the tide of human woe, and making men feel the truth, "All ye are brethren."

Again, I remark, Odd-Fellowship encourages liberal principles. By this I mean it has no sympathy with the rigid and austere feelings of the age in which the

heretic burned, and freedom of thought and opinion was deemed dangerous to the state. A man with us may believe what his conscience and his convictions of the truth dictate. Our only care is to know whether he is an honest man; whether he have that moral disposition and affinity of character to the principles of our Order that make him love the names Benevolence, Fidelity, Charity, Friendship, Truth. If none of these virtues constitute a leading feature in his character, he may have the faith which removes mountains—he can be no ornament or aid to the Institution. We adopt the language of the Indian chief, called "Red Jacket," to a missionary: "We never quarrel about our religion." Hence, those sectarian and party views which have too frequently been the source of discord and bitterness in the world are avoided in this Institution. One may say, "I am of Paul, and another of Cephas, or Apollos:" we are all one in brotherly love. None are admitted into the Order because they have a very great faith, none expelled because their faith is too narrow. If it is liberality to allow one to enjoy unmolested his own opinions in religious matters, then Odd-Fellows are liberal. All sects and names unite here in the building of one temple, whose pillars stand on the everlasting foundation "Peace on earth and good-will to men."

"From lowest place where virtuous things proceed,
The place is dignified by the doer's deed;
Where great additions swell, and virtue none,
It is a dropsied honor; good alone
Is good, without a name; vileness is so;
The property by what it is should go,
Not by the title."

We have an "*odd*" name; but if the principle of the Compact is good—if it has done any good—the name is of but little consequence. Pure water is water still, whether it come from a goblet of double-refined gold, or flow from the jawbone that slaked the thirst of Samson. But the question will be asked, if you mean well and are doing well, why do you have secrets and talk to us about mysteries? Have you not wished most ardently, when the beggar has asked you for the boon of charity, that you knew whether or not he was a real object of charity? When he has told you his tale of woe, his shipwreck and losses, or showed you his scars of wounds alleged to be the marks of patriotic and honorable battle, have you not heartily wished that there was some secret or hidden mode to know whether he was an impostor or not? Yet this is all the use that we have for our secrets. Many of our brethren come from a distance, and solicit the aid of our Institution. How should we know them, unless there were signs and tokens peculiar to the Order? We should be the constant dupes of imposture, and the prey of deception and fraud. The whole *secret* of our secrets, then, is this: to prevent imposition and to know each other. If we are to be condemned for such secrets, then you may condemn the faithful sentinel at his vigils, who allows no man to pass into the camp without the "countersign."

In the third place we were to inquire whether there are causes in the social, physical, and relative condition of our race for the action of such a society. This is so almost self-evident and indisputable that we need not stop long to discuss it. Man, to-day, is nerved with the sinews of health, and he wields the clanking

hammer and the sounding mallet, as a blithesome child does his rattle; to-morrow, the feverish brow, and the faltering voice, and the pallid cheek, are the certain index of the inspired truth, "We all do fade as a leaf." A cessation from toil and the usual receipts of labor, a prostrated, sinking frame, and the forebodings of poverty and dissolution, come not over the soul of the young and single, perhaps, with that thrilling power which they strike into the heart of the husband and the father. If nothing has been laid up for this evil day (which is quite common), but a few suns roll over the sick man's bed, a few sleepless nights are passed, and squalid Want and Destitution enter the late joyous and happy abode. Must the children be sent out to beg from the charities of a cold and selfish world? This would break the father's heart, already wrung with anguish and sinking in despair. Shall they be sent to the poorhouse? The man of a generous and noble spirit, whose industry and good name have yielded himself and family a competence, can not bear the thought. Rather would he see the last tool in his chest bartered for bread, and all the furniture of his dwelling, except his sick-couch, sold at a sacrifice, than come to this. Yea, there will be suffering—pinching, bitter suffering—in such a family, before the man will confess that it is so. His brothers of this Institution, if he is a member, are bound to carry to him his weekly due; and, although it may be insufficient to meet all the wants of the distressed household, it must do some good. We all know that sickness and pain are among us, and call for the benevolent heart and hand to soothe the sufferer; there are tears which ask our sympathies; there are lonely

hearthstones, and abodes of misery, that invite the humane to "feel for others' woe;" in the narrow garret and the damp cellar, among all classes of ages and callings, there are appeals, and beckoning hands, and prayerful voices, for the exercise of brotherly kindness, the operations of a deep, and generous, and pure benevolence. The reasons for the organization of such an Institution as Odd-Fellowship, therefore, are found in the present condition of society, in the universal liability to want, and poverty, and wretchedness. It is not all poetry, that "man was made to mourn;" the dark drapery of sorrow hangs over the earth; there is weeping in the land; trembling age is stealing on; misfortune may come to all; our fathers' graves are green; and the orphan, with outstretched hands and moving lamentations, calls for our aid. These, in brief, are the motives that laid the first stone in the rising temple of this Order. To relieve the distressed, to soften the hard features of poverty, to be a father to the fatherless, and the benefactor of the widow, constitute the very elements of this Association. Some sages predict that this Society of Odd-Fellowship will soon run its career of glory, and sink in darkness, to rise no more. It may be so. If it is not founded in truth, supported and sustained by the principles of Friendship, and Charity, and Benevolence, it ought to fall. As much as I esteem it, at this moment—as firm as my faith is in the purity of its principles—and as positive as our knowledge is that it has done deeds of Love, I say, if the gallant ship changes her streamer, on which Justice floats, for the pirate's flag, let her sink! If the principles of this Institution are ever prostituted to griping Avarice,

grovelling Injustice, and deeds of blood—if it shall cease to hush the orphan's plaintive wail, aid the sick, bury the dead, and soothe the widowed heart—may it go down to the Plutonic realms of silence, and no trumpet-tongue ever sound its resurrection!

We are now to consider our fourth inquiry: By what means shall this Institution be crowned with success?

We have seen, already, that it has been successful in the increase of its numbers, in disseminating liberal views and feelings, and in alleviating, in various instances, the pains and sorrows of our fellow-men. What will prevent its cords from being broken, and its stakes from being removed? What are the great conservative principles and measures, which, put into efficient action, will make us to say, as the immortal Adams is supposed to have said on the Congress-floor of "'76": "WE shall not fail! We shall make this a glorious, an immortal day. When we are in our graves, our children will honor it. They will celebrate it with thanksgiving, with festivity, with bonfires and illuminations. They will shed tears, copious, gushing tears—not of subjection and slavery, not of agony and distress, but of exultation, of gratitude, and of joy." This patriot, and coadjutor in framing our national independence, had no more of the spirit of ancient prophecy than you or I have. But he saw around him a band of heroes—men, independent men—who knew their rights, and dared assert and maintain them; who had pledged "their lives, their fortunes, and their sacred honor," to do this. He knew the blood of these men would course in the veins of freemen, as it does this day, and that their successors

would guard, as the cherubim with his flaming sword, that "Declaration." Similar measures and means to those which have preserved and perpetuated our liberties and national independence, will also carry down the stream of time, unscathed and unharmed, the "Independent Order of Odd-Fellows." I do not mean that we shall buckle on the helmet and grasp the sword — that you shall see our ranks bristling with martial steel, and the war-horse prancing in blood, and the clouds gathering from the battle-smoke. No: the Founder of that Institution, which teaches us to become as a little child, said to his followers: "Put up the sword: my kingdom is not of this world, else would my servants fight."

One of the means connected with the prosperity and ultimate glory of this Society, is perseverance. If that system of morality and truth which came from Heaven to reconcile and save humanity had its virulent opposers, and demanded the ardent courage and untiring perseverance of its advocates; if the declaration of our independence has cost treasure, and the strong-nerved energies of intrepid heroism and firmness, to insure its success, we need not presume that our path to glory and triumph is strewed with naught but flowers and beds of ease. Our Institution would be an "odd" one indeed, if it should grow and flourish with no opposition — no culturing, pruning hand — no persevering toil. As well may we expect to see breathing locomotives flying on our railroads, that made themselves, or hear the buzzing wheels of manufactories which the magic wand of some idle conjurer has called into existence. The hills and mountains have mouldered away; even the deep-bedded rock has

opened a pathway for steam, and commerce, and breathing life. Cities which were, some time ago, so far distant from each other that a long and tedious journey lay between, present only the obstacle of a short morning's ride; and even the remote shores of the Pacific ocean have already become the journey of a few days. What has been done and what is yet to do, are signalized by perseverance; the execution of proper, judicious measures in reference to the proposed and desired end. It must be so in the formation, united action, and future success, of the Societies belonging to this Order. Public sentiment and unfavorable opinions, which are honestly, no doubt, indulged, in regard to the Institution, will assume a milder aspect, as our perseverance in well-doing is manifested and felt. The relief of one brother, the cheering aid carried to one sad home, the guidance of one orphan from the dark valley of despair to the road of light and joy, shall

> "Live, gratefully registered upon our tombs,
> And, spite of cormorant-devouring time,
> Shall make us heirs of all eternity."

Again, I remark, the exercise of benevolence will lead us on to ultimate and lasting success. I thus judge from the developments of the past, from the intrinsic quality of this virtue itself, and from the signs of the present times. Would you know what Benevolence is? See it blending its colors and beauties in the rainbow; descending in gentle showers from the fleecy clouds; standing in pearly drops on the crimson rose; beaming in the soft, mellow light of morning. Hear it in songs of praise in the woodlands and on

the hills, in the grassy meadows and beside the running stream. Behold it and admire, in One who, while expiring amid the scoffs of his murderers, made a prayer that calls forth the inspired exclamation, "Hear, O ye heavens, and give ear, O ye earth!" Behold it in a Howard traversing the desert, enduring heat and cold, now laboring up the mountain, now ranging the valley, now in the noisome dungeon and the dismal prison-house, that he may do good to his fellow-men.

> "The spirits of the good, who bend from high
> Wide o'er these earthly scenes their gentle eye,
> When first arrayed in Virtue's purest robe,
> They saw her Howard traversing the globe,
> Mistook a mortal for an angel-guest,
> And asked what seraph-foot the earth imprest."

Benevolence, good will, is one of the elements of our happiness. If we can make beds of roses for the sick and sorrowful, their sweetest perfume returns back to ourselves. Like the melodious and touching strains of music that come from the hand of a master which rejoice the hearer and the performer, so deeds of benevolence bless the one who does them. To this principle we look as one of the enduring features in our stability and success. Let us cling to this with an unyielding tenacity; bind it about our frontlets; let its spirit reign in our councils, and in our intercourse with the world; and the ruinous despoilers, Discord and Anarchy, which have overturned empires, and dissolved strong compacts, can not harm us. The laws of Lycurgus and Draco have sunk down into the turbid regions of the past, to be revived no more: they lacked benevolence. Even Solon's more democratic

institutions are long ago superseded by a greater and still greater manifestation of benevolence. The time is past in which men are so engrossed in the carnage of war, as to say, like one of old who saw his only son fall in battle: "Let me think now of nothing but victory; I will mourn to-morrow!" There is a broader and more expansive benevolence among us. The Spartan mother no longer gashes the flesh of her own children, to accustom them to the tortures and pains of bloody warfare, nor are our women made the degraded slaves of a tyrant to till the ground with Helots. And while the overwhelming conquests of an Alexander and the daring exploits of a Hannibal may live in story as the "strange work" of dark and iron ages; while the footsteps of Napoleon, dripping in the warm blood of humanity, may be traced by the pen of the historian from Marengo to Waterloo — and here, to them, is "end of all perfection" — the benevolence of WASHINGTON will be honored and practised, while the needle points to the pole, and the waters seek the great deep. This is so essential an attribute of every system and institution which has withstood the revulsions and changes of time, that we regard the Society of Odd-Fellows as destined to stand or fall according to its adherence or rejection of the principle. Benevolence will stamp it with the seal of immortality; it will wreathe around its altars chaplets of imperishable glory; and give it a name, a standing, and a durability, which will last till the ponderous earth itself shall dissolve, and "Time and Nature die." [That this Society is now carrying out this principle, one single fact which I know, and of which I was an eye-witness, is submitted to your judgment. I visited a sick brother

a few weeks since, who in all probability is nigh unto death. Nature has long been grappling with the insidious disease. It was a retired room in a remote part of the dense, busy city. There, prostrate and helpless as an infant he lay, with his wife and little ones around him. Every night, two brothers from his Lodge are there to watch away its dreary sadness, and give the dying man all the solace that sympathy and kindness can give one in his condition. If the appropriation of five dollars a week, and the constant attentions of brotherly love, are of any value, they are so at a time like this. Should this brother never arise from that bed of pain and languishing, the sum of thirty dollars will be paid by the Lodge to his widow, and his brethren will follow his remains to the grave. This is but a single case among hundreds: this is our benevolence.]

[In bringing my remarks to a close, I would congratulate my brothers in this place that they are aroused to spirited action to build for themselves a temple of Benevolence. May success attend these efforts. Let the fair temple be crowned with the garlands of affection; let its foundation-stone be laid on that Truth which, though "crushed to earth, shall rise again;" let every timber be laid in Benevolence, and joined together strongly compact by Friendship and Love. Let the insignia of this Order here be displayed in its emblematic colors, and its tinselled drapery cover many a warm heart that is throbbing in unison with its fellows in the cause of mutual relief, the melioration of suffering humanity — the cause of the widow and orphan.]*

* The parts in brackets, if inappropriate, are not to be used.

Brethren, the voice "*Persevere!*" is wafted to you on the wings of the southern breeze; it comes rushing along the winding rivers from the north; it is trumpeted on locomotive and paddling wheels from the east; and the broad Atlantic shall not keep back its sound from the Emerald isle and the sea-girt home of Victoria. Meet in harmony; act with prudence and justice; keep before you, as the tempest-tossed seaman does his compass, "Friendship, Love, and Truth" —"visit the sick, bury the dead, and educate the orphan."

To this assembly, who have given me their respectful and patient audience, I say, I heartily thank you. We are proud of our Lodge, and shall do our duty as Odd-Fellows. We shall pour the oil of consolation into bruised hearts, and smooth the grave of the dead. We will pay no less taxes into your treasury, be no less devout in your churches; we must, if we are true to our principles, be more benevolent, more charitable, and better men, than before. Ours is an addition to your benevolent institutions, which, although she may be somewhat "odd" in name, and to some have on the veil of the nun, yet in her hand she holds the "box of precious ointment;" the good Samaritan has thrown upon her his mantle. No helmet, cleft with battle-axe, and bloody girdle wrenched from the fallen warrior, are her trophies; "she stoops to conquer," but her power is Love, and her victories are the triumphs of Charity over Hatred, Good Will over Malice, Beneficence over Pain and Death. Give her, then, a seat at your "feast of charity;" welcome her as a co-worker in alleviating the miseries of the world, and in diffusing those principles which "the inaudible

and noiseless foot of Time" can not efface, and which will outlive the "everlasting mountains" and the "perpetual hills!" Far in the distance I see the conquests of this Order—a mighty band that no man can number, from the four winds of heaven they come; their banners float in the sunlight that gilds the eastern hills, and wave in the breezes that kiss the Rocky mountains. The lion has lain down with the kid, the wolf and the fatling together, and a little child is leading the leopard. Thousands of voices come, like the song of angels, singing in strains as gentle as the song of Bethlehem: "Friendship has won her laurels; Love has subdued the world; Truth is mighty, and has prevailed!"

ODES FOR SEVERAL IMPORTANT OCCASIONS.

THE ODD-FELLOWS' TEMPLE.

May be used at the "laying of a corner-stone."

Music by Th. Elmer Smith.

Tenor.

1. All hail the glorious work of love Aus - pi-cious-ly be - gun!

Air.

2. And cher-ub back to ser-aph call To leave his shin-ing throne,

The angels from their homes above Will gaze with gladness down;

And smil-ing from the crystal wall, Will bless our cor-ner - stone.

3.
That stone whose mural strength shall bear
A temple broad and high,
Where Love shall wave his banner fair
And Truth and Friendship vie,

4.
To smooth the rugged path of life,
To fright disease away,
To guard from want, and wrong, and strife,
And sorrow's pain allay.

5.
A temple where no narrow creed
Protects a chosen few;
It holds alike deserved meed
To Christian, Turk, or Jew.

6.
Would that its walls could be as wide
As yonder ether blue,
That Adam's race might all abide
In Love and Friendship true!

7.
Then hail the noblest work of Love!
Old tyrannies shall fall;
The vulture nestle with the dove,
When o'er this earthly ball

8.
The peaceful temples of the Odd
Shall stand like cedars tall—
When man shall live the laws of God,
And Love be all in all!

ANNIVERSARY ODE.

For Celebrations of Lodges, or Dedications of Odd-Fellows' Halls.

Th. Elmer Smith.

Tenor.

1. Joy, joy, brothers, joy! with full hearts and glad voi-ces,

Alto.

2. To our Fa-ther, whose fa-vors have e'er been ex - tend-ed,

Air.

3. He hath opened our hands to the calls of the poor;

4. Praise Him that our hearts are not cal-lous— not cold—

Let us join in a cho - rus of bless-ing and praise

Whose smiles on our la - bors have lightened our toil—

He hath soft-ened our hearts by the cry of dis - tress;

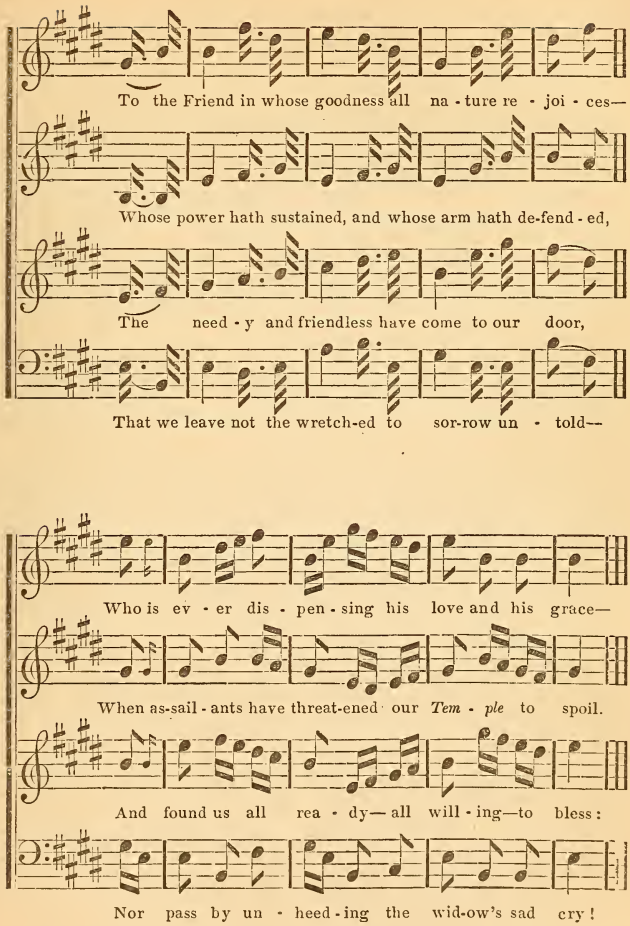
That we look not on mis - 'ry with un-moistened eye—

5.

O, God! still may Friendship shine bright o'er our way,
And Love, with sweet accent, still breathe in our ear!
May Truth e'er be nigh, our defence and our stay,
And for ever we'll go forth the needy to cheer!

6.

We'll fly to the couch of the needy—the dying—
We'll bind up the wounds of our brother in pain—
And when his cold form in the lone grave is lying,
The cry of his loved ones shall never be vain!



7.

To our Father, whose favors will e'er be extended—
Whose smiles on our labors will light-en our toil—
Whose power will sustain, as his arm hath defended,
When assailants have threatened our *Temple* to spoil:

8.

To the God in whose smile the Odd Fellow rejoices—
Who is ever dispensing his love and his grace—
To him, brothers, again, with full hearts and glad voices,
Let us join in thanksgiving, and bless-ing, and praise.

CONSECRATION ODE.

May be sung at the Consecration of a Hall.

Tenor. Th. Elmer Smith.

1. Un - to thee, great God, be - long Mys - tic rites and sa-cred song; Low-ly bend-ing at thy shrine, We hail thy Ma-jes - ty di - vine!

2 Glorious Architect above!
Source of Light and Source of Love!
Here thy Light and Love prevail;
Hail! almighty Master! hail!

3 While, in yonder regions bright,
The sun by day, the moon by night,
And the stars that gild the sky,
Blazon forth thy praise on high,

4 Join, O earth! and as you roll,
From east to west, from pole to pole,
Lift to heaven your grateful lays—
Join the universal praise.

5 Warmed by thy benignant grace,
Sweet Friendship linked the human race;
Pity lodged within her breast;
Charity became her guest.

6 There the naked raiment found;
Sickness, balsam for its wound;
Sorrow, comfort; hunger, bread;
Strangers there a welcome shed.

7 Still to us, O God, dispense
Thy divine benevolence!
Teach the tender tear to flow,
Melting at a brother's woe;

8 Like Samaria's son, that we,
Blest with boundless charity,
To th' admiring world may prove
They dwell in God who dwell in Love.

THE BURIAL.

May be sung on a Funeral Occasion.

Tenor T. Elmer Smith.

1. They are moving to the church-yard, For "the soul of one has fled,"

And the sound of solemn dirges Fol-lows close be-hind the dead.

1.

They are moving to the church-yard,
For "the soul of one has fled;"
And the sound of solemn dirges
Follows close behind the dead.

2.

There is gloom upon each feature—
There is sadness in each eye,
As the lengthy train of brothers
Passes slowly, sadly by.

3.

They are moving to the church-yard,
In regalia-honor clad;
But each step is slow and heavy,
For each anxious heart is sad.

4.

Th' widow's grief, the tears of orphans,
These have claimed their kindred sigh
From that noble band, who never
Pass a suffering brother by.

5.

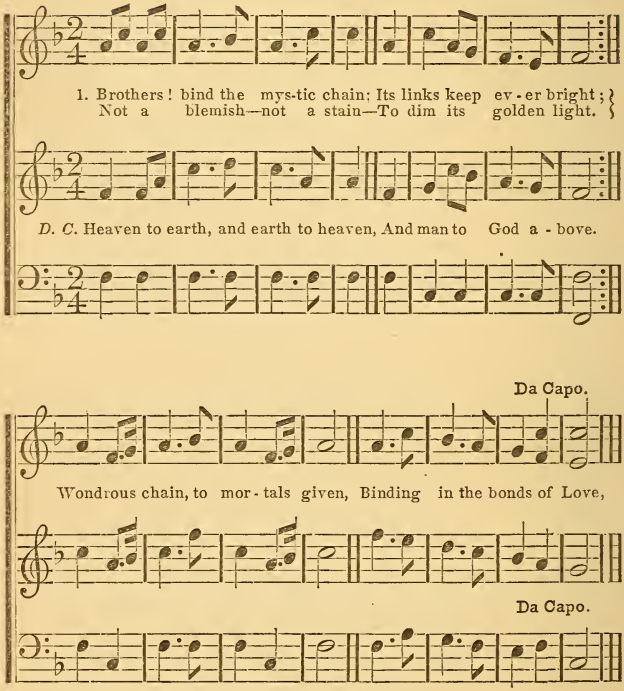
They will stay the widow's anguish,
They will dry the orphan's tear;
In the darkest hour of sorrow
Will the helping hand be near.

6.

And the man of after-years
Shall bless those guardians of his youth,
And shall link his father's memory,
Too, with Friendship, Love, and Truth.

ODD-FELLOWS' PARTING HYMN.

Th. Elmer Smith.



2.

Who the trembling heart shall stay,
When sinking to the dust;
Who shall turn the oppressor's way,
When trampling on the just?
God the sinking heart shall free;
He shall break the oppressor's rod;
Still the hand of man must be
The minister of God.

3.

Brothers! raise to heaven your hands,
The links that bind the heart!
Consecrate anew the bands
Of faith, before we part;
Then, in heavenly peace and trust,
Part in Friendship, Truth, and Love,
Till, released from earth and dust,
We meet again above.

A

MANUAL OF PRACTICE,

FOR THE GUIDANCE OF

PRESIDING OFFICERS, MEMBERS OF LODGES, ETC.*

1. THE presiding officer having taken the chair, and a quorum being present, the minutes of the previous meeting must be read, and in case no mistakes appear upon them, they must be declared approved. The presiding officer must preserve (perforce, if necessary) order and decorum. He may speak to points of order in preference to other members, rising from his seat for that purpose; and decide questions of order, subject to an appeal to the body by any two members, on which appeal no member should speak more than once, unless by leave of the body. He must rise to put a question, but may state it sitting. He must put no motion until it shall be seconded.

2. Questions must be distinctly put in this form, to wit: "As many as are of opinion that [as the question may be], say '*Ay;*'" and after the affirmative voice is expressed, "As many as are of a contrary opinion, say

* The Rules here presented are appropriate to the government of all public bodies.

'*No.*' "* If the presiding officer doubt, or if a division be called for, the body must divide: those in the affirmative of the question must first rise from their seats, and afterward those in the negative. If the presiding officer still doubt, or a count be required, he may name two members, one from each side, to tell the members in the affirmative and negative;† which being reported. the presiding officer must rise and state the decision to the body. No division and count by tellers will be in order, except upon the motion of two members.

3. All committees must be appointed by the presiding officer, unless otherwise specially directed by the By-Laws, in which case they must be appointed by ballot; and if, upon such ballot, the number required shall not be elected by a majority of the votes given, the body must proceed to a second ballot, in which a plurality of votes may prevail; and in case a greater number than is required to compose or complete a committee shall have an equal number of votes, the body must proceed to a further ballot or ballots.

4. The first-named member of any committee must be the chairman; and in his absence, or being excused by the body, the next-named member, and so on, as often as the case shall happen, unless the committee, by a majority of their number, elect a chairman.

5. Any member may excuse himself from serving on any committee at the time of his appointment, if he is then a member of other committees.

6. It is the duty of a committee to meet on the call

* In Odd-Fellows' Lodges, so far as the *expression* of members is concerned, this form is changed, the voters being required to "give the usual show of an Odd-Fellow."

† In an Odd-Fellows' Lodge the Warden acts as teller.

of any two of its members, if the chairman be absent, or decline to appoint such meeting.

7. In all other cases of ballot than for committees, a majority of the votes given must be necessary to an election, and where there shall not be such a majority on the first ballot, the ballots must be repeated until a majority be obtained. And in all ballotings blanks must be rejected, and not taken into the count in the enumeration of votes, or reported by the tellers.

8. In cases of election by the body, the presiding officer may vote, unless a special enactment to the contrary shall have been made by the body. In cases of equal division of the body, the presiding officer may have the "casting vote." If, by law, he is debarred this privilege, a "tie vote" decides a question *lost*.

9. The order of business should be as follows: 1. Calling the roll of officers. 2. Reading the minutes of the previous meeting. 3. Consideration of previous proposals for or certificates of membership. 4. Introduction of new members. 5. Reception of new proposals for or certificates of membership. 6. Consideration of unfinished business. 7. Consideration of business of a general description. 8. The reading of communications. 9. Reports of committees, by seniority. 10. Consideration of new business.

10. Resolutions which require investigation, or which it may be necessary to delay for inquiry and future action, must be referred to a committee, usually of three members, who should report as speedily as the nature of the subject may permit.

11. When a member is about to speak in debate, or for the purpose of making any necessary inquiry, he must rise from his seat, and respectfully address him-

self to the presiding officer. He must confine himsel. to the question under debate, and avoid personality.

12. When two or more members rise at the same moment, the presiding officer must decide which is entitled to the floor.

13. No member should occupy an unreasonable time in debate: a member reporting a resolution under consideration from a committee, may open and close the debate upon it.

14. Any member who shall first obtain the floor, after the member reporting a resolution from a committee shall have concluded, may speak in opposition for any reasonable length of time, and others may follow, for and against the measure. When the debate is closed by order of the body, any member may be allowed five minutes to explain any amendment he may offer; after which, any member who shall first obtain the floor may be allowed to speak five minutes in opposition to it; and there must be no further debate on the amendment; but the same privilege of debate may be allowed in favor of and against any amendment that may be offered to the amendment: and neither the amendment nor an amendment to the amendment should be withdrawn by the mover thereof, unless by the unanimous consent of the body.

15. If any member, in speaking or otherwise, transgress the rules of the body, the presiding officer must, or any member may call to order; in which case, the member so called to order must immediately sit down, unless permitted to explain; and the body must, if appealed to, decide on the case, but without debate; if there be no appeal, the decision of the chair must be submitted to. If the decision be in favor of the mem-

ber called to order, he should be at liberty to proceed; if otherwise, he must not be permitted to proceed, in case any member object, without leave of the body; and, if the case require it, he will be liable to the censure of the Society.

16. If a member be called to order for words spoken in debate, the person calling him to order must repeat the words excepted to, and they must be taken down in writing; and no member can be held to answer, or be subject to censure for words spoken in debate, if any other member has spoken, or other business has intervened, after the words spoken, and before exception to them shall have been taken.

17. No member should speak more than once to the same question, without leave of the body, unless he be the mover, proposer, or introducer of the matter pending; in which case he may be permitted to speak in reply, but not until every member choosing to speak shall have spoken.

18. If a question depending be lost by adjournment, and revived on the succeeding meeting, no member who shall have spoken at the preceding meeting should be permitted again to speak without leave.

19. While the presiding officer is putting a question, or addressing the body, none should walk out of or across the room; nor, in such case, or when a member is speaking, entertain private discourse; nor, while a member is speaking, pass between him and the chair. Every member must remain uncovered during the session of the Society.

20. No member should vote on any question in the event of which he is immediately and particularly interested.

21. Every member who shall be in the room when the question is put must give his vote, unless the body, for special reason, shall excuse him. All motions to excuse a member from voting must be made before the body divides, or before a call of the yeas and nays is commenced; and the question must then be taken without further debate.

22. When a motion is made and seconded, it must be stated by the presiding officer; or, being in writing, it must be handed to the chair, and read aloud by the Secretary, before debated.

23. Every motion should be reduced to writing, if the presiding officer or any member desire it. Every *written* motion should be inserted on the minutes, with the name of the member making it, unless it be withdrawn on the same day or evening on which it was submitted.

24. After a motion is stated by the presiding officer, or read by the Secretary, it must be deemed to be in possession of the body, but may be withdrawn at any time before a decision or amendment.

25. When a question is under debate, no motion can be received but to adjourn, to lie on the table, for the previous question, to postpone to a day certain, to commit or amend, to postpone indefinitely: which several motions must have precedence in the order in which they are arranged; and no motion to postpone to a day certain, to commit, or to postpone indefinitely, being decided, can be again allowed on the same day, and at the same stage of the proposition.

26. When a resolution shall be offered, or a motion made, to refer any subject, and different committees shall be proposed, the question must be taken in the

following order: the committee of the whole; a standing committee; a select committee.

27. A motion to adjourn, and a motion to fix the day to which the Society shall adjourn, is always in order: these motions, and the motion to lie on the table, must be decided without debate.

28. The hour at which every motion to adjourn is made should be entered on the minutes.

29. The previous question must be in this form: "Shall the main question be now put?" It should only be admitted when demanded by a majority of the members present, and its effects must be to put an end to all debate, and bring the body to a direct vote upon a motion to commit, if such motion shall have been made; and if this motion does not prevail, then upon amendments reported by a committee, if any—then upon pending amendments; and then upon the main question. On a motion for the previous question, and prior to the seconding of the same, a call of the body will be in order; but after a majority shall have seconded such motion, no call can be in order prior to a decision of the main question. A member may, at any time, move the previous question.

30. On a previous question there must be no debate. All incidental questions of order arising after a motion is made for the previous question, and pending such motion, must be decided, whether on appeal or otherwise, without debate.

31. When a question is postponed indefinitely, the same should not be acted upon again.

32. Any member may call for the division of a question, which must be divided if it comprehend propositions in substance so distinct, that one being

taken away, a substantive proposition shall remain for the decision of the body. A motion to strike out and insert should be deemed indivisible; but a motion to strike out being lost, precludes neither amendment nor a motion to strike out and insert.

33. Motions and reports may be committed at the pleasure of the body.

34. No motion or proposition on a subject different from that under consideration can be admitted under color of amendment. No resolution can, at any time, be amended by annexing thereto, or incorporating therewith, any other resolution pending before the body.

35. When a motion has been once made, and carried in the affirmative or negative, it will be in order for any member of the majority to move for the reconsideration thereof, on the same or the succeeding meeting only; and such motion will take precedence of all other questions, except a motion to adjourn.

36. Where papers are laid before the body, or referred to a committee, every member has a right to have them once read at the table before he can be compelled to vote on them. [But it is a great, though common, error to suppose that he has a right to have acts, journals, accounts, or papers, on the table, read independently of the will of the body. The delay and interruption which this might be made to produce, evince the impossibility of the existence of such a right. There is, indeed, so manifest a propriety of permitting every member to have as much information as possible on every question on which he is to vote, that when he desires the reading, if it be seen that it is really for information, and not for delay, the presiding officer directs it to be read without putting a

question, if no one objects. But if objected to, a question must be put.]

37. The unfinished business in which the body was engaged at the last preceding adjournment, must have the preference in regular order; and no motion on any other business must be received, without special leave of the body, until the former is disposed of.

38. The name of the member who presents a petition or memorial, or who offers a resolution to the consideration of the body, should be inserted on the minutes.

39. The yeas and nays may be called on the demand of five members. In calling, each member, as his name is uttered by the Secretary, should answer promptly. It is proper for a member opposed to a measure to vote in the affirmative, and *vice versa*, for the purpose of calling for a reconsideration.

40. When the body forms itself into a committee of the whole, the presiding officer must leave his chair, and appoint a chairman from the committee. No previous question can be put in a committee of the whole; nor can this committee adjourn as others may; but if their business is unfinished, they may rise on a question, resume the Society, and the chairman will report that the committee of the whole have, according to order, had under their consideration such a matter, and have made progress therein; but not having time to go through the same, have directed him to ask leave to sit again: whereupon a question is put on their having leave, and on the time when the body will again resolve itself into a committee. But if they have gone through the matter referred to them, a member will move that the committee rise, and that the chair-

man report their proceedings to the body; which being resolved, the chairman will rise, the presiding officer resume the chair, and the chairman will inform him that the committee have gone through the business referred to them, and that he is ready to report.

41. All questions must be propounded in the order in which they were moved; but, in filling up blanks, the largest sum, and the longest time named, must be first put.

42. No standing rule or order of the body can be rescinded or changed without previous notice being given of the motion therefor, nor any by-law be suspended, except by a unanimous vote of the members present: nor can the order of business, as established by the rules, be postponed or changed, except by a vote of at least two thirds of the members present. The body may at any time, by a vote of a majority of the members present, suspend the standing rules for the purpose of going into the committee of the whole; and also for providing for the discharge of the committee of the whole from the further consideration of any matter referred to it, after acting without debate on all amendments pending, and that may be offered.

43. Questions are to be put, first on the affirmative, and then on the negative side. After the affirmative shall have been put, any member who has not spoken before on it may rise and speak, because it is no full question till the negative part be put.

44. Resolutions involving the alteration of a Constitution or By-Laws of a Society must be adopted by a two-thirds vote, and action on them should be postponed at least two weeks beyond the time of their presentation.

CONDITION OF THE ORDER IN 1866.

In preceding pages we have given a general History of the Order in America. We propose now to present a brief account of the origin of the Fraternity in the several states, together with the number of Lodges and of members in each.

WASHINGTON LODGE, NUMBER ONE,

May justly claim the honor of being the pioneer in a cause which has been and is of immense value in the United States. From this small beginning have proceeded thousands of Lodges, and hundreds of thousands of members, that have accomplished, in one generation (about forty-seven years) more real, substantial good to mankind than all other similar associations.

Washington Lodge, No. 1, was instituted on the 26th of April, 1819, at the public-house (in Second street, Baltimore) called "*Sign-of-the-Seven-Stars*," of which Mr. William Lupton was the worthy host. The *odd fellows* who were the "head and front" of this proceeding were

THOMAS WILDEY,
JOHN WELCH,
JOHN DUNCAN,
JOHN CHEATHEM,
RICHARD RUSHWORTH.

PAST GRAND SIRES.

Thomas Wildey, Baltimore, Maryland; died October 19, 1861.
James Gettys, Georgetown, Dist. of Columbia; died Aug. 15, 1844.
George Keyser, Baltimore, Maryland; died September 19, 1837.
Samuel H. Perkins, Philadelphia, Pennsylvania.
Zenas B. Glazier, Wilmington, Delaware; died November 11, 1858.
John A. Kennedy, New York City.
Howell Hopkins, Philadelphia, Pennsylvania; died July, 1858.
Thomas Sherlock, Cincinnati, Ohio.
Horn R. Kneass, Philadelphia, Pennsylvania; died Dec. 12, 1861.
Robert H. Griffin, Savannah, Georgia; died December 14, 1855.
William W. Moore, Washington, District of Columbia.
Wilmot G. De Saussure, Charleston, South Carolina.
William Ellison, Boston, Massachusetts.
George W. Race, New Orleans, Louisiana.
Samuel Craighead, Dayton, Ohio.
R. B. Boylson, Winnsboro, South Carolina; died Sept. 5, 1865.
James B. Nicholson, Philadelphia, Pennsylvania.
Isaac M. Veitch, St. Louis, Missouri.

This was the commencement, less than fifty years since, of an organization on this continent, begun by five men "unknown to fame" and in humble spheres of life, that has been an incalculable blessing to tens of thousands, pecuniarily and morally, and which will continue a double blessing beyond all human calculation. To show the extent of the benevolence of this institution, which is neither political nor sectarian, we present in tabular form the number of Lodges and Encampments under the jurisdiction of the Grand Lodge of the United States in 1866, and the amount disbursed for the relief of the sick and afflicted in a single year.

STATES.	LODGES. No. of Lodges.	No. of Members.	Amount paid for Relief.	ENCAMPMENTS. No. of Encampm'ts.	No. of Members.	Amount paid for Relief.
Maryland	78	11,446	64,594 50	11	1,402	6,014 00
Massachusetts	59	5,706	26,307 41	14	1,210	3,617 14
New York	100	8,648	31,049 28	11	741	933 00
Pennsylvania	474	51,789	160,518 08	100	5,944	18,953 16
Dist. of Columbia.	13	2,156	8,805 28	4	630	1,458 00
Delaware	29	2,189	5,995 65	7	270	570 00
Ohio	324	22,694	50,972 85	74	4,527	9,201 47
Louisiana	32	1,607	6,965 41	4	149	20 00
New Jersey	78	5,837	14,484 00	16	796	606 55
Kentucky	108	5,161	15,236 63	22	1,234	1,766 20
Indiana	225	11,283	35,715 83	73	2,324	4,842 70
Virginia	35	2,107	2,142 84	*	.....	.....
Mississippi	53	1,337	487 80	*	.....	.....
Missouri	91	4,052	13,936 25	*	.....	.....
Illinois	246	10,512	14,354 86	56	1,809	357 00
Connecticut	19	1,655	5,817 50	6	306	167 00
Tennessee	48	1,243	.....	10	400	129 00
South Carolina	18	1,002	1,323 02	4	140	110 00
Alabama	14	583	1,890 57	*	.....	.....
Georgia	13	1,087	2,636 20	4	223	270 00
Maine	20	1,207	4,847 00	5	208	406 00
New Hampshire	20	2,303	5,014 45	6	523	261 00
Michigan	60	3,562	3,376 98	13	193	.....
Wisconsin	52	2,381	1,157 20	12	434	122 00
Vermont	5	195	.....	.....	.....	.....
Iowa	96	4,597	4,593 41	25	738	197 00
Arkansas	9	258	159 00	.....	.....	.....
Rhode Island	11	606	1,633 51	6	160	30 30
Florida	5	100	.....	*	.....	.....
Minnesota	8	365	376 90	.....	.....	.....
California	127	7,559	49,317 95	27	1,096	2,500 22
Canada West	13	787	1,239 00	.....	.....	.....
Oregon	17	726	2,215 00	.....	.....	.....
Nebraska	7	364	348 00	.....	.....	.....
West Virginia	27	1,610	1,915 83	8	244	284 00
Kansas	16	771	937 00	2	42	.....
New Mexico	1	43	.....	.....	.....	.....
Utah	1	36	.....	.....	.....	.....
	2552	179,564	540,265 19	520	25,743	52,815 74

NOTE.—In consequence of the disorganization by the late war, States marked * made no returns, for the past few years, of the work of Encampments.

Fortunately for the cause of humanity, there are few who desire to be esteemed good men, who now oppose the spread of Odd-Fellowship; but should the few that are still wedded to their prejudice examine the unostentatious work of the fraternity for the past year as exhibited above, and fail to abandon their impotent opposition, it may then be fairly questioned if such men are either philanthropists or possessed of the average amount of common sense or moral honesty. If nearly six hundred thousand dollars paid by voluntary organization, in a single year, to men prostrated by sickness or accident, for burying the dead, and educating the orphan,—apart from the moral principles it inculcates and requires of its members,—do not recommend it, we know not what should or can.

A LEXICON

OF PROPER NAMES IN THE OLD AND NEW TESTAMENTS, WITH THEIR CORRECT PRONUNCIATION AND LEADING SIGNIFICATION.

In words whose pronunciation cannot be mistaken, such as Abba, Bamah, Caleb, Ebed, &c., the accentuation only is marked; but where it is difficult or doubtful, the correct pronunciation, spelled in *italics*, follows the word. Where words have various significations according to their juxtaposition in the original, the most obvious has been used, whether simple or metaphorical: this is deemed preferable, as better adapted to the purpose for which the selection is intended, as well as to bring it within the limits of the "Text-Book."

AARON, *Ay'ron*, lofty, mountainous.
Abad'don, the destroyer.
Abagtha, *Ab-ag'-tha*, father of the wine-press.
Abana, *Ab-ay'-nah*, stony.
Abarim, *Ab'-a-rim*, passages.
Ab'aron, strength.
Ab'ba, father.
Ab'da, a servant.
Ab'di, my servant.
Abdiel, *Ab'-de-el*, a servant of God.
Ab'don, a servant.
Abed-nego, *A-bed'-ne-go*, a servant of light.
A'bel, vanity, vapor, mourning.
Abel-beth-maachah, *Ay'-bel-beth-ma-ay'-kah*, mourning of the house of Maachah.
A'bel-ma'im, the mourning of the waters.
Abel-meholah, *Ay'-bel-me-ho'-lah*, mourning of weakness, of sickness.
Abel-mizraim, *Ay'-bel-miz-ra'-im*, the mourning of the Egyptians.
A'bel-shit'tim, mourning of the thorns.
A'bez, an egg, muddy.
Abi, *A'-be*, my father.
Abiah, *Ab-i'-ah*, the Lord is my father.
Abi'ahil, the father of light or praise.
Abi-albon, *Ab-e-al'-bon*, intelligent father.
Ab'iam, the father of the sea.
Abi-as'aph, a gathering or consuming father.
Abiathar, *Ab-i'-a-thar*, excellent father.
A'bib, green fruits, ears of corn.
Abi'dah, father of knowledge.
Abi'dan, father of judgment.
Abiel, *Ab'-e-el*, God my father.
Abiezer, *Ab-e-e'-zer*, father of help.
Abi-ezrite, *Ab-e-ez'-rite*.
Abigail, *Ab'-e-gal*, the joy of the father.
Abi-gib'eon, the father of the cup, father of Gibeon.
Abihail, *Ab-e-hay'-il*, the father of strength.
Abi'hu, he is my father, or his father.
Abi'hud, the father of praise or confession.
Abijah, *Ab-i'-jah*, the will of the Lord.
Abi'jam, father of the sea.
Abilene, *Ab-e-le'-ne*, the father of the apartment, or of mourning.
Abimael, *Ab-be-may'-el*, a father sent from God, my father comes from God.
Abimelech, *Ab-im'-me-lek*, father of the king.
Abinadab, *Ab-in'-na-dab*, father of

willingness, my father is a prince.

Abinoam, *Ab-in'-no-am*, father of beauty or comeliness, my father is beautiful.

Abiram, *Ab-i'-ram*, a high father, father of fraud.

Abishag, *Ab'-be-shag*, ignorance of the father.

Abishai, *Ab-bish'-a-i*, the present of my father, the father of the sacrifice.

Abishalom, *Ab-bish'-a-lom*, the father of peace, the recompense of the father.

Abishua, *Ab-bish'-u-a*, father of salvation or of magnificence.

Abishur, *Ab'-be-shur*, the father of the wall or of uprightness.

Abital, *Ab'-be-tal*, the father of the dew.

Abitub, *Ab'-be-tub*, father of goodness.

Abiud, *Ab'-be-ud*, father of praise.

Ab'ner, father of light, the son of the father.

A'braham, the father of a great multitude.

A'bram, a high father, the father of elevation.

Ab'salom, father of peace.

Accad, *Ak'-kad*, a pitcher, a sparkle.

Accho, *Ak'-ko*, a close, pressed together.

Aceldama, *A-kel'-da-mah*, the field of blood.

Achaia, *A-kay'-yah*, grief, trouble.

Achaicus, *A-kay'-e-kus*, a native of Achaia.

Achan, Achar, *A'-kan*, *A'-kar*, he that troubles or bruises.

Achbor, *Ak'-bor*, a rot, bruising.

Achim, *A'-kim*, preparing, confirming, revenging.

Achir, *A'-ker*, the brother's light.

Achish, *A'-kish*, thus it is, how is this?

Achmetha, *Ak'-me-thah*.

Achor, *A'-kor*, trouble.

Achsah, *Ak'-sah*, adorned, bursting of the veil.

Achshaph, *Ak'-shaph*, poison, tricks, one that breaks, the brim of any thing.

Achzib, *Ak'-zib*, liar, one that runs.

Adadah, *Ad'-a-dah*, the testimony of the assembly.

Adah, *Ay'-dah*, an assembly.

Adaiah, *Ad'-a-yah*, the witness of the Lord.

Adaliah, *Ad-a-ly'-ah*, one that draws water, poverty, cloud, death.

Ad'am, earthy, taken out of red earth.

Adamah, *Ad'-da-mah*, red earth.

Adami, *Ad'-da-my*, my man, red, earthy.

A'dar, high, eminent.

Adbeel, *Ad'-be-el*, a vapor, a cloud of God, a vexer of God.

Ad'di, my witness, adorned, passage, prey.

Ad'don, basis, foundation, the Lord.

Adiel, *Ad'-i-el*, the witness of the Lord.

Adin, *Ad'-din*, adorned, dainty.

Adithaim, *Ad-e-thay'-im*, assemblies, testimonies.

Adlai, *Ad-lay'-i*, my witness, my ornament.

Ad'mah, earthy, red earth,

Admatha, *Ad'-ma-thah*, a cloud of death, a mortal vapor

Ad'nah, rest, testimony, eternal.

Adona'i, my Lord.

Adoni-bezek, *Ad'-o-ne-bee'-zek*, the lightning of the Lord, the Lord of Bezek.

Adonijah, *Ad-o-ny'-jah*, the Lord is my master.

Adonikam, *Ad-o-ny'-kam*, the Lord is raised, my Lord hath raised me.

Adoniram, *Ad-o-ny'-ram*, my Lord is most high, the Lord of might and elevation.

Adoni-zedek, *Ad'-o-ne-zee'-dek*, justice of the Lord,

Adoraim, *Ad'-o-ray'-im*, strength or power of the sea.

Adoram, *Ad'-o-ram*, their beauty, their power, their praise.

Adrammelech, *Ad-ram'-me-lek*, the cloak or glory of the king.

Adramyttium, *Ad-ra-mit'-te-um*, the court of death.

Adria, *Ay'-dre-ah*, the name of a city, which gives name to the Adriatic sea, now the gulf of Venice.

A'driel, the flock of God.
Adullam, *Ad-ul'-lam*, their testimony, their prey, their ornament.
Adum'mim, earthly or bloody things.
Æne'as, praised.
Agabus, *Ag'-ga-bus*, a locust, the feast of the father.
Agag, *Ay'-gag*, roof, floor.
A'gagite, of the race of Agag.
Aga'pæ, love-feasts.
Agar. See Hagar.
Agi'e, a valley, deepness.
Agrippa, *A-grip'-pah*, one who at his birth causes great pain.
A'gur, a stranger, gathering.
A'hab, the brother of the father.
Aha'rah, a sweet brother, an odoriferous meadow.
Ahar'hel, another host, another sorrow, the sleep of the brother.
Ahasba'i, trusting in me, brother compassing. In Syriac, a brother of age.
Ahasuerus, *A-has-u-e'-rus*, prince, chief.
Ahava, *A-hay'-vah*, essence, generation.
A'haz, one that takes and possesses.
Ahaziah, *A-ha-zy'-ah*, possession, vision of the Lord.
A'hi, my brother, my brethren.
Ahiah, *A-hy'-ah*, brother of the Lord.
Ahiam, *A-hy'-am*, brother of the mother, brother of the nation.
Ahian, *A-hy'-an*, brother of wine.
Ahie'zer, brother of assistance.
Ahi'hud, a brother of vanity, a brother of praise.
Ahijah, *the same as* Ahiah.
Ahikam, *A-hy'-kam*, a brother that raises up.
Ahi'lud, a brother born.
Ahim'aaz, brother of the council.
Ahi'man, a brother prepared.
Ahimelech, *A-him'-me-lek*, my brother is a king.
Ahimoth, *A'-he-moth*, brother of death.
Ahin'adab, a willing brother, a brother of a vow, brother of the prince.
Ahinoam, *A-hin'-no-am*, the beauty and comeliness of the brother.
Ahi'o, his brother, his brethren.
Ahio. See Achio.
Ahira, *A-hy'-rah*, brother of iniquity or of the shepherd.
Ahiram, *A-hy'-ram*, brother of craft, protection.
Ahisamach, *A-his'-sa-mak*, brother of strength or of support.
Ahishabar, *A-his'-sa-bar*, brother of the morning or dew, brother of blackness.
Ahi'shar, brother of a prince.
Ahithophel, *A-hit'-to-fel*, brother of ruin or folly.
Ahi'tub, brother of goodness.
Ah'lab, which is of milk, is fat.
Ah'lai, beseeching, sorrowing, beginning, brother to me.
Aho'ah, a thistle, a thorn, a fish-hook, brotherhood.
Aho'hi, a living brother, my thistle or thorn.
Aho'lah, his tabernacle, his tent.
Aholiab, *A-ho'-le-ab*, the tent or tabernacle of the father.
Aholibah, *A-ho'-le-bah*, my tent and my tabernacle in her.
Aholibamah, *A-ho'-le-bay-mah*, my tabernacle is exalted.
Ahran. See Charan.
Ahu'mah, a meadow of waters, brother of waters.
Ahu'zam, their taking possession, vision.
Ahuz'zah, possession, apprehension, vision.
Ai, or Hai, *Ay'i*, mass, heap.
Ai'ah, a raven, a vulture, alas, where is it?
Ai'ath, a hour.
A'in, an eye, a fountain.
Aioth, *the same as* Ai.
Ajalon, *Ad'-ja-lon*, a chain, strength, a stag.
Ak'kub, the print of the foot where any creature hath gone, supplantation.
Alammelech, *Al-am'-me-lek*, God is king.
Al'cimus, strong, of strength.
Al'emeth, a hiding, youth, worlds, upon the dead.
Al'emis, strength.
Alexan'der, one that assists men, one that turns away evil.

Alexandria, *Al-ex-an'-dre-a,* the city of Alexander.
Alleluia, *Al-le-lu'-yah,* praise the Lord.
A'lian, high.
Al'lon, an oak.
Allon-bachuth, *Al'-lon-bak'-kuth,* the oak of weeping.
Almo'dad, measure of God.
Al'mon, hidden.
Al'mon-dib'lathaim, a hiding, a heap of fig-trees.
Alpha, *Al'-fah,* the first letter of the Greek alphabet, marked A.
Alpheus, *Al-fe'-us,* a thousand, chief.
A'mad, a people of witness, people everlasting.
Am'alek, a people that licks up or uses ill.
Amal'ekites, people descended from Amalek.
A'mam, mother, fear of them, people.
Amana, *Am-ay'-nah,* integrity and truth.
Amariah, *Am-a-ry'-ah,* the Lord says, the excellency of the Lord.
Amasa, *Am-ay'-sah,* a forgiving people, the burden of the people.
Amaziah, *Am-a-zy'-ah,* the strength of the Lord.
A'mi. See Amam.
Am'mah, my people.
Ammi, *the same as* Ammah.
Ammihud, *Am'-me-hud,* people of praise.
Amminadab, *Am-min'-na-dab,* prince of the people, a people that vows.
Ammishaddai, *Am'-me-shad'-day-i,* the people of the Almighty.
Am'mon, the son of my people.
Am'monites, a people descended from Benammi, son of Lot.
Am'non, faithful and true, foster-father.
Amon, *Ay'mon,* faithful, true.
Am'orite, bitter, a rebel, a babbler.
Amos, *Ay'-mos,* loading, weighty.
Amoz, *Ay'-moz,* strong, robust.
Amphipolis, *Am-fip'-po-lis,* a city encompassed by the sea.
Amplias, *Am'-ple-as,* large, extensive.
Am'ram, an exalted people, handfuls of corn.
Amraphel, *Am'-ra-fel,* one that speaks of hidden things or of ruin.
Am'zi, strong, mighty.
A'nab, a grape, a knot.
Anah, *Ay'-nah,* one who answers or sings, poor, afflicted.
Anak, *Ay'-nak,* a collar, an ornament.
Anakims, *An'-ak-ims.* See Anak.
Anammelech, *An-am'-me-lek,* answer, song of the king.
A'nan, a cloud, a prophecy.
Ananias, *An-a-ny'-as,* the cloud of the Lord.
Anathoth, *An'-a-thoth,* answer, affliction.
Andrew, *An'-drue,* a stout and strong man.
Andronicus, *An-dron'-ne-kus,* a man excelling others.
Aner, *Ay'-ner,* answer, strong, affliction.
An'na, gracious, merciful.
An'nas, one that answers, that afflicts.
An'tichrist, an adversary to Christ.
Antioch, *An'-te-ok,* instead of a chariot.
An'tipas, against all.
Antipatris, *An-te-pay'-tris,* against his own father.
Apelles, *A-pel'-lees,* to exclude, to separate.
Aphek, *Ay'-fek,* a stream, vigor.
Apollonia, *Ap-po-lo'-ne-ah,* perdition.
Apol'los, one that destroys and lays waste.
Apollyon, *A-pol'-le-on,* one that exterminates or destroys.
Apphia, *Af'-e-ah,* that is fruitful.
Appii-forum, *Ap'-pe-i-fo'-rum,* a town so called from Appius Claudius, whose statue was erected there.
Aquila, *Ak'-we-lah,* an eagle.
Ar, awakening, uncovering.
Ara'bia, evening, a place wild and desert; mixtures, because this country was inhabited by different kinds of people.
Ara'bian, an inhabitant of Arabia.

A'rad, a wild ass, a dragon.
A'ram, magnificence, one that deceives.
Ararat, *Ar'-ra-rat,* the curse of trembling.
Araunah, *A-raw'-nah,* ark, song, curse.
Ar'ba, the city of the four.
Archelaus, *Ar-ke'-lay-us,* the prince of the people.
Archippus, *Ar-kip'-pus,* governor of horses.
Arcturus, *Ark-tew'-rus,* a gathering together.
Ard, one that commands.
Areli, *Ar-e'-lie,* the light or vision of God.
Areopagite, *A-re-op'-a-gyte,* belonging to the council called *Areopagus.*
Areopagus, *A-re-op'-a-gus,* the hill of Mars; a place where the magistrates of Athens held their supreme council.
Aretas, *A-re'-tas,* one that is agreeable or virtuous.
Ar'gob, a turf of earth, curse of the well.
Ariel, *Ay'-re-el,* the altar, light, lion of God.
Arimathea, *Ar-re-ma-the'-ah,* a lion dead to the Lord. Ramath, or Ramah, a city where Samuel dwelt.
Arioch, *Ar'-e-ok,* long, your drunkenness, your lion.
Aristarchus, *A-ris-tar'-kus,* the best prince.
Aristobulus, *A-ris-tob'-bu-lus,* a good counsellor.
Armageddon, *Ar-ma-ged'-don,* the mountain of Megiddo, or the gospel, of fruits.
Armenia, *Ar-me'-ne-ah,* a province which is supposed to take its name from Aram.
Ar'non, rejoicing, their ark.
Ar'oer, heath, tamarisk, the nakedness of the skin or of the enemy.
Ar'pad, the light of redemption, that lies down.
Arphaxad, *Ar-faks'-ad,* one that heals or releases.
Artaxerxes, *Ar-taks-erks'-es,* in Hebrew, *Artachsasta,* the silence of light.
Artemas, *Ar'-te-mas,* whole, sound.
Asa, *Ay'-sah,* physician, cure.
Asahel, *As'-a-el,* the work or creature of God.
Asaiah, *As'-a-i-ah,* the Lord hath wrought.
Asaph, *Ay'-saf,* one that assembles together.
Asenath, *As'-e-nath,* peril, misfortune.
A'shan, vapor, smoke.
Ash'dod, inclination, a wild open place.
Ash'er, blessedness.
Ash'iel, the work of God.
Ashima, *Ash'-e-mah,* crime, position, fire of the sea.
Ashkenaz, *Ash'-ke-naz,* a fire that distils or spreads.
Ashtaroth, *Ash'-ta-roth,* rocks, riches.
Ash'ur, one that is happy.
Ash'vath, making vestments.
Asia, *Ay'-she-a,* muddy, boggy.
As'kelon, weight, balance, fire of infamy.
Asnap'per, unhappiness, fruitless.
As'sir, prisoner, fettered.
As'sos, approaching.
Assyria, *As-sir'-re-a.*
Assyrian, *As-sir'-re-an.*
Asyncritus, *A-sin'-kre-tus,* incomparable.
A'tad, a thorn.
Ata'roth, crowns, counsel of making full.
Athaliah, *Ath-a-ly'-ah,* the time of the Lord.
Athenians, *Ath-ee'-ne-ans,* inhabitants of Athens.
Ath'ens, so called from Athene, Minerva.
Attalia, *At-ta-ly'-ah,* that increases or sends.
Augus'tus, increased, majestic.
A'ven, iniquity, force, riches.
Azariah, *Az-a-ry'-ah,* assistance, he that hears the Lord.
Azekah, *Az-ee'-kah,* strength of walls.
Az'gad, a strong army, a gang of robbers.
Aznoth-tabor, *Az'-noth-tay'-bor,* the ears of Tabor, of choice, purity, contrition.

Azo'tus, *the same as* Ashdod.
A'zur, he that assists, is assisted.

Baal, *Bay'-al*, he that rules and subdues.
Baalah, *Bay'-al-ah*, her idol, a spouse; the name of a city.
Baal-berith, *Bay'-al-be'-rith*, idol of the covenant.
Baal-gad, *Bay'-al-gad'*, the idol of the troop, the Lord is master of the troop.
Baal-hamon, *Bay'-al-hay'-mon*, one that rules a multitude, a populous place.
Baal-hazer, *Bay'-al-hay'-zer*, lord of court, a possessor of grace.
Ba'al-her'mon, the possessor, or destruction of a thing devoted to God.
Ba'ali, my idol, or master.
Ba'alim, idols, masters.
Ba'alis, a rejoicing, proud lord.
Baal-meon, *Bay'-al-me'-on*, the idol, the master of the house.
Baal-peor, *Bay'-al-pe'-or*, master of the opening.
Baal-perazim, *Bay'-al-per'-a-zim*, master, or god of divisions.
Baal-shalisha, *Bay'-al-shal'-e-shah*, the third idol, the third husband.
Baal-tamar, *Bay'-al-tay'-mar*, master of the palm-tree.
Baal-zebub, *Bay'-al-ze'-bub*, the master of flies.
Baal-zephon, *Bay'-al-ze'-fon*, the idol of the north, secret.
Baanah, *Bay'-a-nah*, in the answer, in affliction.
Baa'rah, a flame, purging.
Baashah, *Ba-ay'-shah*, in the work he that demands, who lays waste.
Ba'bel, confusion, mixture.
Babylon, *Bab'-be-lon*. See Babel.
Babylonians, *Bab-be-lo'-ne-ans*.
Babylonish, *Bab-be-lo'-nish*.
Baca, *Bay'-kah*, mulberry-tree.
Bahurim, *Ba-hew'-rim*, choice, warlike.
Ba'jith, a house.
Balaam, *Bay'-lam*, the old age or ancient of the people, without the people.
Bala'dan, one without rule or judgment, ancient in judgment.
Ba'lak, who lays waste, who laps.
Ba'mah, an eminence.
Barabbas, *Bar-ab'-bas*, son of the father, or of confusion.
Barachel, *Bar'-a-kel*, who blesses God.
Barachias, *Bar-a-ky'-as*, *the same as* Barachel.
Ba'rak, thunder, in vain.
Bar-je'sus, son of Jesus.
Bar-jo'na, son of Jona or of a dove.
Bar'nabas, the son of the prophet or of consolation.
Bar'sabas, son of return, of rest, of swearing.
Barthol'omew, a son that suspends the waters.
Bartimeus, *Bar-te-me'-us*, the son of Timeus or of the honorable.
Baruch, *Bay'-ruk*, who is blessed, who bends the knee.
Barzillai, *Bar-zil'-la-i*, made of iron, son of contempt.
Ba'shan, in the tooth, in the change or sleep.
Bashemath, *Bash'-e-math*, perfumed, in desolation.
Bath-sheba, *Bath-she'-bah*, or *Bath'-she-bah*, the seventh daughter, the daughter of an oath.
Bathshu'a, the daughter of salvation.
Be'dad, alone, in friendship.
Be'dan, only, in the judgment.
Beel-zebub, *Be-el'-ze-bub*. See Baal-zebub.
Beer, *Be'-er*, a well, the name of a city.
Beer-lahai-roi, *Be'-er-la-hay'-e-roy*, the well of him that liveth and seeth me.
Beer-sheba, *Be'-er-she'-bah*, the well of an oath, of satiety, the seventh well.
Be'kah, half a shekel.
Bel, ancient, nothing, subject to change.
Belial, *Bee'-le-al*, wicked, the devil.
Belshaz'zar, master of the treasure.
Belteshaz'zar, who lays up treasures in secret, secretly endures pain and pressure.
Benaiah, *Ben-ay'-yah*, son of the Lord, the Lord's building.
Ben-am'mi, the son of my people.

Benha'dad, the son of Hadad, of noise.
Ben'jamin, the son of the right hand.
Ben'jamite, a descendant of Benjamin.
Benoni, *Ben-o'-ny*, son of my grief.
Be'or, burning, mad, beast.
Berachah, *Ber'-a-kah*, blessing.
Beræa, *Be-ree'-ah*, heavy.
Be'rith, covenant.
Bernice, *Ber-ny'-se*, one that brings victory.
Be'sor, glad news, incarnation.
Be'tah, confidence.
Bethabara, *Beth-ab'-ba-rah*, the house of passage, of anger.
Beth'any, the house of song, of affliction, of obedience, the grace of the Lord.
Beth-a'ven, the house of vanity, of strength.
Beth-birei, *Beth-bir'-re-i*, the house of my Creator.
Beth'-car, the house of the lamb of knowledge.
Beth-da'gon, the house of corn, of the fish, of the god Dagon.
Beth-diblathaim, *Beth-dib-la-thay'-im*, the house of dry figs.
Beth'el, the house of God.
Bethelite, *Beth'-el-ite*, an inhabitant of Bethel.
Be'ther, division, in the turtle, in the trial.
Bethes'da, the house of effusion, of pity.
Beth-e'zel, a neighbor's house.
Beth-gamul, *Beth'-gay-mul*, the house of recompense, of the weaned, of the camel.
Beth-haccerem, *Beth-hak'-ke-rem*, the house of the vineyard.
Beth-ho'ron, the house of wrath, of the hole, of liberty.
Beth-jesh'imoth, the house of desolation.
Beth'-lehem, the house of bread, of war.
Beth-lehem-ephratah, *Beth'-le-hem-eff-ray'-tah*, or *eff'-ra-tah*.
Beth-lehem-ju'dah.
Beth'-lehemite, an inhabitant of Bethlehem.
Beth-pe'or, the house of gaping.
Bethphage, *Beth'-fa-je*, the house of the mouth, of early figs.
Bethsaida, *Beth-say'-dah*, the house of fruits of hunters.
Beth'-shan, the house of the tooth, of change, of sleep.
Beth-she'mesh, the house of the sun.
Bethuel, *Beth-ew'-el*, filiation of God.
Beulah, *Bew'-lah*, married.
Bezaleel, *Bez-a-lee'-el*, in the shadow of God.
Be'zek, lightning, in chains.
Bichri, *Bick'-ry*, first-born, in the ram.
Bid'kar, in compunction, in sharp pain.
Big'than, giving meat.
Bil'dad, old friendship.
Bil'hah, who is old, troubled, confused.
Bir'sha, in evil, son that beholds.
Bithiah, *Be-thy'-ah*, daughter of the Lord.
Bith'ron, division, in his examination, daughter of the song, of anger, of liberty.
Bithynia, *Be-thin'-e-ah*, violent precipitation.
Blas'tus, one that sprouts and brings forth.
Boanerges, *Bo-a-ner'-jes*, the sons of thunder; James and John, the sons of Zebedee.
Bo'az, or Bo'oz, in strength, in the goat.
Bochim, *Bo'-kim*, the place of weeping, of mulberry-trees.
Bo'zez, mud, in the flower.
Boz'rah, in tribulation or distress.
Bul, changeable, perishing.
Buz, despised, plundered.
Buzi, *Bew'-zye*, my contempt.
Buz'ite, a descendant from Buz.

Cabul, *Kay'-bul*, displeasing, dirt.
Cæsar, *See'-sar*, one cut out.
Cæsarea, *Ses-a-ree'-a*, a bush of hair.
Caiaphas, *Kay'-a-fas*, a searcher.
Cain, *Kay'-n*, possession.
Cainan, *Kay'-nan*, possessor, one that laments.
Ca'lah, good opportunity, as the verdure.

Ca'leb, a dog, a crow, a basket.
Caleb-ephratah, *Kay'-leb-ef-ray'-tah*, or *ef'-ra-tah*, a place so called by a conjunction of the names of Caleb and his wife Ephratah.
Calneh, *Kal'-nay*, our consummation, all we, as murmuring.
Cal'no, our consummation, quite himself.
Cal'vary, the place of a skull.
Ca'mon, his resurrection.
Ca'na, zeal, possession, nest, cane.
Canaan, *Kay'-nan*, a merchant, a trader. The son of Ham, who gave name to the land of Canaan.
Canaanite, *Kay'-nan-ite*, an inhabitant of Canaan.
Candace, *Kan-day'-se*, who possesses contrition.
Capernaum, *Ka-per'-na-um*, the field of repentance, city of comfort.
Caphtor, *Kaf'-tor*, a sphere, a buckle, a hand, doves, those that seek and inquire.
Cappadocia, *Kap-pa-do'-she-a*, in Hebrew, Caphtor.
Careas, *Kar'-kas*, the covering of a lamb.
Carchemish, *Kar'-ke-mish*, a lamb, as taken away.
Car'mel, a circumcised lamb, harvest, vineyard of God.
Carmelite, *Kar'-me-lyte*, an inhabitant of Mount Carmel.
Car'mi, my vineyard, the knowledge of the lamb of the waters.
Car'pus, fruit, fruitful.
Casiphia, *Ka-se-fy'-a*, money, covetousness.
Cas'tor, a beaver.
Cedron, *See'-dron*, or *Kee'-dron*, black, sad.
Cenchrea, *Senk'-re-a*, millet, small pulse.
Cephas, *See'-fas*, or *Kee'-fas*, a rock or stone.
Ce'sar. See Cæsar.
Cesarea, *Ses-a-ree'-a*. See Cæsarea.
Chalcol, *Kal'-kol*, who nourishes, sustains the whole.
Chaldea, *Kal-dee'-a*, as demons, as robbers.
Chaldean, *Kal-dee'-an*, an inhabitant of Chaldea.
Chaldees, *Kal-deez'*, *the same as* Chaldeans.
Charran, *Kar'-ran*, a singing, the heat of wrath.
Chebar, *Ke'-bar*, strength or power.
Chedorlaomer, *Ke'-dor-la-o'-mer*, as a generation of servitude.
Chemarims, *Kem'-a-rims*, the name of Baal's priests.
Chemosh, *Ke'-mosh*, as handling, as taking away.
Chenania, *Ke-na-ny'-ah*, preparation, rectitude of the Lord.
Cherethims, *Ker'-eth-ims*, who cuts, tears away.
Cherethites, *Ker'-eth-ites*. See Cherethims.
Cherith, *Ke'-rith*, cutting, piercing, slaying.
Chesed, *Ke'-sed*, as a devil, a destroyer.
Chileab, *Kil'-le-ab*, totality or perfection of the father.
Chilion, *Kil'-le-on*, finished, complete.
Chilmad, *Kil'-mad*, as teaching or learning.
Chimham, *Kim'-ham*, as they, like to them.
Chios, *Ky'-os*, open, opening.
Chisleu, *Kis'-lu*, rashness, confidence.
Chittim, *Chit'-tim*, those that bruise, gold, staining.
Chiun, *Ky'-un*, an Egyptian god, whom some think to be Saturn.
Chloe, *Klo'-e*, green herb.
Chorazin, *Ko-ray'-zin*, the secret, here is a mystery.
Chushan-rishathaim, *Kew'-shun-rish-a-thay'-im*, Ethiopian, blackness of iniquities.
Chuza, *Kew'-zah*, the prophet, Ethiopian.
Cilicia, *Sil-ish'-e-a*, which rolls or overturns.
Clauda, *Klaw'-dah*, a broken voice, a lamentable voice.
Claudia, *Klaw'-de-ah*, lame.
Clem'ent, mild, good, merciful.
Cleophas, *Klee'-o-fas*, the whole glory.
Colosse, *Ko-los'-see*, punishment, correction.

Coniah, *Ko-ny'-ah*, the strength or stability of the Lord.
Cor'inth, which is satisfied, beauty.
Corin'thians, inhabitants of Corinth.
Corne'lius, a horn.
Coz'bi, a liar, as sliding away.
Crescens, *Kres'-sens*, growing, increasing.
Crete, *Kree't*, carnal, fleshly.
Cretes, *Kree'ts*, inhabitants of Crete.
Cretians, *Kree'-she-ans*, *the same as* Cretes.
Crispus, *Kris'-pus*, curled.
Cush, Ethiopian, black.
Cush'an, Ethiopia, blackness, heat.
Cush'i, *the same as* Cushan.
Cyprus, *Sy'-prus*, fair, fairness.
Cyrene, *Sy-re'-ne*, a wall, coldness, meeting, a floor.
Cyreneans, *Sy-re'-ne-ans*, people of Cyrene.
Cyrenius, *Sy-re'-ne-us*, who governs.
Cyrus, *Sy'-rus*, as miserable, as heir, the belly.

Dabbasheth, *Dab'-ba-sheth*, flowing with honey, causing infamy.
Daberath, *Dab'-be-rath*, word, thing, bee, submissive.
Da'gon, corn, a fish.
Dalmanutha, *Dal-ma-new'-thah*, a bucket, leanness, branch.
Dalmatia, *Dal-may'-she-a*, deceitful lamps, vain brightness.
Damaris, *Dam'-a-ris*, a little woman.
Damas'cus, a sack full of blood, a similitude of burning.
Dan, judgment, he that judges.
Dan'iel, judgment of God.
Da'ra, generation, house of the shepherd, companion, race of wickedness.
Darius, *Da-ry'-us*, he that inquires and informs himself.
Da'than, laws, rites.
Da'vid, beloved, dear.
Deb'orah, a word, a bee.
Decapolis, *De-kap'-po-lis*, a country containing ten cities.
De'dan, their breasts, friendship, uncle.
Dedanim, *Ded'-an-im*, descendants of Dedan.
Del'ilah, poor, head of hair, bucket.
De'mas, popular.
Demetrius, *De-me'-tre-us*, belonging to Ceres, to corn.
Der'be, a sting.
Deuel, *De-ew'-el*, the knowledge of God.
Diana, *Dy-ay'-nah*, luminous, perfect.
Di'bon, understanding, abundance of building.
Di'bon-gad, abundance of sons, happy and powerful.
Didymus, *Did'-e-mus*, a twin.
Di'mon, where it is red.
Di'nah, judgment, who judges.
Din'habah, she gives judgment.
Dionysius, *Dy-o-nish'-e-us*, divinely touched.
Diotrephes, *Di-ot'-re-fees*, nourished by Jupiter.
Do'eg, who acts with uneasiness, a fisherman.
Dor, generation, habitation.
Dor'cas, the female of a roe-buck.
Do'than, the law, custom.
Drusilla, *Drew-sil'-lah*, watered by the dew.
Dumah, *Dew'-mah*, silence, resemblance.
Dura, *Dew'-rah*, generation, habitation.

Easter, *Ee's-ter*, the passover, a feast of the Jews.
E'bal, a heap, collection of old age.
E'bed, a servant or laborer.
Ebed-melech, *Ee'-bed-me'-lek*, the king's servant.
Eben-ezer, *Eb-en-ee'-zer*, the stone of help.
E'ber, one that passes, anger, wrath.
Ebiasaph, *E-by'-a-saf*, a father that gathers together.
Ed, witness.
E'den, pleasure, delight.
E'dom, red, earthy, red earth.
E'domite, a descendant of Esau, of Edom.
Edrei, *Ed'-re-i*, a very great mass, cloud, death of the wicked.
Eg'lah, heifer, chariot, round.
Eglaim, *Eg-lay'-im*, drops of the sea.
Eg'lon, *the same as* Eglah.
E'gypt, in Hebrew, Mizraim; that

binds or straitens, that troubles or oppresses.
Egyp'tian, an inhabitant of Egypt.
E'hud, he that praises.
Ek'ron, barrenness, torn away.
Ek'ronites, inhabitants of Ekron.
E'lah, an oak, oath, an imprecation.
E'lam, a young man, a virgin, secret, an age.
E'lamites, descendants of Elam.
E'lath, a hind, strength, an oak.
El-beth'el, the God of Bethel.
El'dad, loved or favored of God.
Elealeh, *El-e-ay'-leh*, ascension or burnt-offering of God.
Eleazer, *El-e-ay'-zar*, the help or court of God.
El-elohe-Israel, *El-el-ho'-he-Is'-ra-el*, God, the God of Israel.
El-ha'nan, grace, gift, or mercy of God.
E'li, E'li, my God, my God.
E'li, the offering or lifting up.
Eli'ab, God my father.
Eliada, *E-ly'-a-da*, or *E-le-ay'-da*, the knowledge of God.
Eliakim, *E-ly'-a-kim*, the resurrection of God, God the avenger.
Eli'am, the people of God.
Eli'as. See Elijah.
Eliashib, *E-ly'-a-shib*, the God of conversion.
Eliathah, *E-ly'-a-thah*, thou art my God, my God comes.
Eliezer, *E-le-ee'-zer*, help or court of my God.
Elihoreph, *E-le-ho'-ref*, the God of winter, of youth.
Eli'hu, he is my God himself.
Eli'jah, God the Lord, the strong Lord.
Eli'ka, pelican of God.
E'lim, the rams, the strong, the stags, the valleys.
Elimelech, *E-lim'-me-lek*, my God is king.
Elioenai, *El-e-o'-en-a-i*, toward him are my eyes, my fountains, toward him is my poverty or misery.
Eliphalet, *E-lif'-fa-let*, the God of deliverance,
Eliphaz, *E-ly'-faz*, the endeavor of God.
Elisabeth, *E-liz'-a-beth*, God hath sworn, the fulness of God.
Eli'sha, salvation of God.
Eli'shah, son of Javan; it is God, God that gives help.
Elishama, *E-lish'-a-mah*, God hearing.
Elisheba, *E-lish'-e-ba*. See Elisabeth.
Elishua, *El-e-shew'-ah*, God is my salvation.
Eliud, *E-ly'-ud*, God is my praise.
Eli'zud, God is my strength, my rock.
Elka'nah, God the jealous, the reed of God.
Elmo'dam, the God of measure, of the garment.
Elna'than, God has given.
E'lon, oak, grove, strong.
E'lul, cry, outcry.
Eluzai, *E-lu'-za-i*, God is my strength.
Elymas, *El'-e-mas*, in Arabic, a magician.
E'mims, fears of terrors, people.
Emmaus, *Em-may'-us*, or *Em'-ma-us*, people, despised.
Em'mor, an ass.
E'nam, a fountain or well, the eyes of them.
En'dor, fountain or eye of generation.
Ene'as, laudable.
En-eglaim, *En-eg'-lay-im*, the eye of the calves, of the chariots, of roundness.
En-gedi, *En-ge'-dy*, fountain of the goat, of happiness.
En-mish'pat, fountain of judgment.
Enoch, *Ee'-nok*, dedicated, disciplined, well regulated.
Enon, *Ee'-non*, cloud, his fountain.
Enos, *Ee'-nos*, fallen man, subject to all kind of evil.
En-rogel, *En-ro'-gel*, the fuller's fountain.
En-shemesh, *En-she'-mesh*, the fountain of the sun.
Epaphras, *Ep'-pa-fras*, covered with foam.
Epaphroditus, *E-paf-ro-dy'-tus*, agreeable, handsome.
Epenetus, *E-pe-nee'-tus*, laudable, worthy of praise.
Ephah, *Ee'-fah*, weary, to fly as a bird.

Ephes-dammim, *E'-fez-dam'-mim,* the effusion or drop of blood.
Ephesians, *E-fee'-se-ans,* the people of Ephesus.
Ephesus, *Ef'-fe-sus,* desirable; chief city of Asia Minor.
Ephphatha, *Ef'-fa-tha,* be opened.
Ephraim, *Ee'-fra-im,* that brings forth fruit or grows.
E'phraimite, a descendant of Ephraim.
Ephratah, *Eff-ray'-tah,* abundance, bearing fruit.
Ephrath, *Eff'-rath.* See Ephratah.
Ephrathite, *Eff'-rath-ite,* an inhabitant of Ephratah, or a descendant from Ephraim.
Ephron, *Ef'-fron,* dust.
Epicureans, *Ep-e-kew'-re-ans,* who gives assistance.
Er, watch, enemy.
Eras'tus, lovely, amiable.
E'rech, length, health.
Esaias, *E-zay'-e-as.* See Isaiah.
Esar-haddon, *E'-sar-had'-don,* that binds, joy, or closes the point.
E'sau, he that does or finishes.
E'sek, contention.
Esh-ba'al, the fire of the idol.
Esh'col, a bunch of grapes.
Eshtaol, *Esh'-ta-ol,* stout, strong woman.
Eshtemoa, *Esh-te-mo'-a,* which is heard, the bosom of a woman.
Es'li, near me, he that separates.
Es'rom, the dart of joy, division of the song.
Esther, *Ess'-ter,* secret, hidden.
E'tam, their bird or covering.
E'tham, their strength or sign.
E'than, strong, the gift of the island.
Ethanim, *Eth'-an-im,* strong, valiant.
Ethbaal, *Eth-bay'-al,* toward the idol, he that rules.
Ethiopia, *Ee-the-o'-pe-a,* in Hebrew, Cush, blackness; in Greek it signifies heat.
Ethiopians, *Ee-the-o'-pe-ans,* Africans.
Eubulus, *Yew'-bu-lus,* a prudent counsellor.
Eunice, *Yew-ny'-se,* good victory.
Euodias, *Yew-o'-de-as,* sweet scent.
Euphrates, *Yew-fray'-tees,* that makes fruitful.
Euroc'lydon, the northeast wind.
Eutychus, *Yew'-te-kus,* happy, fortunate.
Eve, living, enlivening.
Evil-merodach, *Ee'-vil-me-ro'-dak,* or *mer'-o-dak,* the fool of Merodach, despising the bitterness of the fool.
Ezekiel, *E-see'-ke-el,* the strength of God.
E'zel, going abroad, distillation.
Ezion-Geber, *E'-ze-on-ge'-ber,* the wood of the man, counsel of the man, of the strong.
Ez'ra, a helper.

Fe'lix, happy, prosperous.
Fes'tus, festival, joyful.
Fortuna'tus, happy, prosperous.

Gaal, *Gay'-al,* contempt, abomination.
Gaash, *Gay'-ash,* tempest, overthrow.
Gabbatha, *Gab'-ba-tha,* high, elevated. In Greek, *lithostrotos,* paved with stones.
Ga'briel, God is my strength.
Gad, a band, happy, armed and prepared.
Gadarenes, *Gad-a-ree'ns,* surrounded, walled.
Gad'di, my happiness, my troop, a kid.
Gaddiel, *Gad'-de-el,* goat of God, the Lord is my army.
Gadites, *Gad'-dites,* descendants of Gad.
Gaius, *Gay'-e-us,* lord, an earthly man.
Galatia, *Gal-ay'-she-a,* white, of the color of milk.
Galatians, *Gal-ay'-she-ans,* born in Galatia.
Galbanum, *Gal'-ba-num,* a gum, sweet spice.
Galeed, *Gal'-e-ed,* the heap of witness.
Galilee, *Gal'-le-lee,* wheel, revolution, heap.
Galileans, *Gal-le-lee'-ans,* inhabitants of Galilee.
Gal'lim, who heap up, cover, roll.
Gal'lio, he that sucks or lives upon milk.

Gama'liel, recompense, camel, weaned of God.
Gam'madims, soldiers placed in the towers of Tyrus; men who came from Gammade, a town of Phenicia.
Ga'tam, their lowing, their touch.
Gath, a press.
Gath-rim'mon, the press of the granite, exalted press.
Ga'za, strong, a goat.
Ge'ba, a hill, a cup.
Ge'bal, bound, limit.
Ge'bim, grasshoppers, height.
Gedaliah, *Ged-a-ly'-ah*, God is my greatness, fringe of the Lord.
Gehazi, *Ge-hay'-zye*, valley of sight, of the breast.
Gemari'ah, accomplishment of the Lord.
Gennesaret, *Gen-ness'-a-ret*, or *Jen-ness'-a-ret*, the garden or protection of the prince.
Genubath, *Gen'-u-bath*, theft, garden or protection of the daughter.
Ge'ra, pilgrimage, dispute.
Ge'rah, the twentieth part of a shekel.
Ge'rar. See Gera.
Gergesenes, *Ger'-ge-seens*, those who come from pilgrimage or from fight.
Gerizim, *Ger'-re-zim*, cutters.
Ger'shom, a stranger there, a traveller of reputation.
Ger'shon, his banishment, the change of pilgrimage.
Ge'shur, the sight of the valley, the vale of the ox or the wall.
Geshurites, *Gesh'-u-rytes*, inhabitants of Geshur.
Ge'ther, the vale of trial, of searching, the press of inquiry.
Gethsemane, *Geth-sem'-a-ne*, a very fat valley.
Giah, *Gy'-ah*, to guide, draw out, a sigh.
Gibeah, *Gib'-e-ah*, a hill.
Gib'eon, hill, cup, that which is without.
Gib'eonites, people of Gibeon.
Gid'eon, he that bruises, cutting off iniquity.
Gihon, *Gy'-hon*, valley of grace, impetuous.
Gilboa, *Gil'-bo-ah*, revolution of inquiry.
Gilead, *Gil'-le-ad*, the mass of testmony.
Gileadites, *Gil'-le-ad-ites*, the inhabitants of Gilead.
Gil'gal, wheel, revolution, heap.
Giloh, *Gy'-loh*, he that rejoices, overturns.
Gilonite, *Gy'-lon-ite*.
Girgashite, *Gir'-ga-shite*, who arrives from pilgrimage.
Gittite, *Git'-tite*, a wine-press.
Gob, cistern, grasshopper, eminence.
Gog, roof, covering.
Go'lan, passage, revolution.
Gol'gotha, a heap of skulls.
Goli'ath, revolution, discovery, heap.
Go'mer, to finish, accomplish, a consumer.
Gomor'rah, a rebellious people.
Go'shen, approaching, drawing near.
Go'zan, fleece, pasture, nourishing the body.
Grecia, *Gree'-she-a*, Greece, the country of the Greeks.
Grecians, *Gree'-she-ans*, Greeks, the inhabitants of Greece.
Gur, the young of a beast, dwelling, fear.
Gurba'al, the whelp of the governor.

Habakkuk, *Hab'-ak-uk*, he that embraces, a wrestler.
Hachaliah, *Hak-a-ly'-ah*, who waits for the Lord.
Hachilah, *Hak'-e-lah*, my trust is in her.
Ha'dad, joy, noise.
Hadadezer, *Hay'-dad-ee'-zer*, the beauty of assistance.
Hadad-rimmon, *Hay'-dad-rim'-mon*, the voice of height, the invocation of Rimmon, a god of the Syrians.
Hadas'sah, a myrtle, joy.
Hado'ram, their beauty, power, praise.
Hadrach, *Hay'-drak*, point, joy of tenderness, your chamber.
Hadta'i, my defence.
Ha'gar, a stranger, that fears.
Hagarenes, *Hay'-gar-eens*, of the family of Hagar.

Hagarites, *Hay'-gar-ites.* See Hagarenes.
Haggai, *Hag'-ga-i*, feast, solemnity.
Hag'gith, rejoicing.
Hak'katan, little.
Halleluiah, *Hal-le-lu'-yah*, praise the Lord.
Ham, hot, brown.
Ha'man, noise, tumult, he that prepares.
Ha'math, anger, heat, a wall.
Hammedatha, *Ham-med'-a-thah*, or *Ham-me-day'-thah*, he that troubles the law.
Ha'mon-gog, the multitude of Gog.
Ha'mor, an ass, clay, wine.
Ha'mul, godly, merciful.
Hamu'tal, the shadow of his heat, the heat of the dew.
Hanameel, *Han-am'-e-el*, or *Han-am-ee'-el*, grace or pity from God.
Hananeel, *Han-an-ee'-el*, mercy of God.
Hanani, *Han-ay'-ny*, my grace or mercy.
Hanani'ah, grace or mercy of the Lord.
Han'nah, gracious, merciful, taking rest.
Ha'noch, dedicated.
Ha'nun, gracious, merciful, he that rests.
Ha'ran, mountainous country, which is enclosed.
Harbo'nah, his destruction or dryness.
Ha'rod, astonishment, fear.
Harosheth, *Har'-o-sheth*, agriculture, silence, vessel of earth, forest.
Hashmo'nah, diligence, enumeration, embassy, present.
Ha'tach, he that strikes.
Havilah, *Hav'-e-lah*, that suffers pain, brings forth, declares to her.
Havoth-Jair, *Hay'-voth-jay'-ir*, villages that enlighten.
Hazael, *Haz'-a-el*, that sees God.
Hazarmaveth, *Hay'-zar-may'-veth*, court or dwelling of death.
Hazelelponi, *Hay'-zel-el-po'-ny*, shade, sorrow of the face.
Hazeroth, *Haz-ee'-roth*, villages, court.
Ha'zor, court, hay.
He'ber, one that passes, anger.
He'brews, descended from Heber.
He'bron, society, friendship, enchantment.
Hegai, or Hege, *Heg'-a-i*, meditation, word, separation.
He'lam, their army, trouble, or expectation.
Hel'bon, milk, fatness.
Heldai, *Hel'-da-i*, or *Hel-day'-i*, the world.
He'li, ascending, climbing up.
Hel'kath-haz'urim, the field of strong men, of rocks.
He'man, their trouble, their tumult, much.
Hen, grace, quiet.
Hepher, *Hee'-fer*, a digger or delver.
Hephzi-bah, *Hef'-ze-bah*, my pleasure.
Her'mes, Mercury, gain, refuge.
Hermogenes, *Her-moj'-e-nes*, begotten of Mercury, of lucre.
Her'mon, anathema, destruction.
Her'monites, the inhabitants of Hermon.
Herod, *Her'-rod*, the glory of the skin.
Herodians, *He-ro'-de-ans.*
Hero'dias, the wife of Herod.
Herodion, *He-ro'-de-on*, song of Juno.
Hesh'bon, invention, industry, thought, he that hastens to understand.
Heth, trembling, fear.
Heth'lon, fearful dwelling, his covering.
Hezeki'ah, strong in the Lord.
Hez'ron, the dart of joy, division of the song.
Hiddai, *Hid'-da-i*, praise, cry.
Hiddekel, *Hid'-de-kel*, a sharp voice.
Hi'el, the life of God.
Hierapolis, *Hi-er-ap'-po-lis*, holy city.
Higgaion, *Hig-gay'-e-on*, meditation.
Hilki'ah, God is my portion, the Lord's gentleness.
Hil'lel, praising folly, Lucifer.
Hin'nom, there they are, their riches.

Hi'ram, exaltation of life, their whiteness, he that destroys.
Hit'tites, who are broken or fear.
Hi'vites, wicked, bad, wickedness.
Ho'bab, favored and beloved.
Ho'bah, love, friendship, secrecy.
Hog'lah, his festival, his dance.
Hophni, *Hoff'-ni*, he that covers, my fist.
Hor, who conceives, shows.
Ho'reb, desert, destruction, dryness.
Hor-hagidgad, *Hor-ha-gidd'-gad*, hill of felicity.
Hor'mah, devoted to God, destruction.
Horonaim, *Hor-o-nay'-im*, anger, raging.
Horonite, *Hor'-o-nyte*, anger, fury, liberty.
Hosea, and Hoshea, *Ho-zee'-a*, and *Ho-shee'-a*, Saviour.
Hul, infirmity, bringing forth children.
Hul'dah, the world, a prophetess.
Hur, liberty, whiteness, cavern.
Hushai, *Hew'-sha-i*, their haste, sensuality or silence.
Huz'zab, molten.
Hymeneus, *Hy-men-ee'-us*, nuptial, marriage.

Ib'har, election, he that is chosen.
Ichabod, *Ik'-a-bod*, where is the glory?
Iconium, *I-ko'-ne-um*.
Id'do, his hand, power, praise, witness.
Idumea, *Id-ew-mee'-a*, red, earthy.
Igdali'a, the greatness of the Lord.
I'jon, look, eye, fountain.
Illyricum, *Il-lir'-re-cum*, joy, rejoicing.
Im'lah, plenitude, repletion, circumcision.
Imman'uel, a name given to our Lord Jesus Christ, signifying God with us.
Im'rah, a rebel, changing.
India, *In'-de-a*, praise, law.
Iphedeiah, *If-fe-day'-ah*, or *If-fe-dee'-ah*, the redemption of the Lord.
I'ra, city, watch, spoil, heap of vision.
I'rad, wild ass, heap of descents, of empire.
Irijah, *I-ry'-jah*, the fear, vision, or protection of the Lord.
Isaac, *I'-zak*, laughter.
Isaiah, *I-zay'-yah*, or *I-zay'-ee-ah*, the salvation of the Lord.
Iscah, *Is'-kah*, he that anoints, or covers.
Iscariot, *Is-kar'-re-ot*, is thought to signify a native of the town of Iscarioth.
Ish'bak, empty, forsaken, abandoned.
Ishbi-benob, *Ish'-by-bee'-nob*, he that sits in the prophecy, conversion.
Ish-bosheth, *Ish'-bo-sheth*, a man of shame.
Ishmael, *Ish'-ma-el*, God who hears.
Ishmaelites, *Ish'-ma-el-ites*, the posterity of Ishmael.
Israel, *Is'-ra-el*, a prince with God, prevailing with God, that wrestleth with God.
Israelites, *Is'-ra-el-ites*, the posterity of Israel, or Jacob.
Issachar, *Is'-sa-kar*, price, reward.
Italian, *I-tal'-e-an*, belonging to Italy.
Italy, *It'-ta-le*, a Latin word that has its original from *vitulus*, or *vitula*, "a calf," or from a king called *Italus*.
Ith'amar, island of the palm-tree, woe to the palm or change.
Ithiel, *Ith'-e-el*, God with me, sign.
Ithream, *Ith'-re-am*, excellence of the people.
Iturea, *It-u-ree'-a*, which is guarded, a country of mountains.
I'vah, iniquity.

Jaalam, *Ja-ay'-lam*, hidden, young man, kids.
Jaazania, *Ja-az-a-ny'-ah*, whom the Lord will hear, the balances, the arms.
Ja'bal, which glides away, produces.
Jab'bok, evacuation, dissipation.
Ja'besh, dryness, confusion, shame.
Jabesh-gilead, *Jay'-besh-gil'-e-ad*.
Ja'bez, sorrow, trouble.
Ja'bin, he that understands, he that builds.

Jabneel, *Jab'-ne-el*, building, or understanding of God.
Jachin, *Jay'-kin*, that strengthens.
Ja'cob, he that supplants, the heel.
Ja'el, he that ascends, a kid.
Jah, the everlasting God.
Ja'haz, dispute, going out of the Lord.
Jahaza, *Ja-hay'-za*, *the same as* Jahaz.
Jair, *Jay'-er*, my light, who diffuses light.
Jairus, *Jay'-e-rus*, or *Ja-i'-rus*, is enlightened.
Jam'bres, the sea with poverty.
James, *the same as* Jacob.
Jan'na, who speaks, who answers, affliction.
Jannes, *Jan'-nez*, *the same as* Janna.
Japheth, *Jay'-feth*, persuades, handsome.
Japhia, *Ja-fy'-ah*, which enlightens, groans.
Ja'reb, a revenger.
Ja'red, he that descends or commands.
Ja'sher, righteous.
Ja'son, he that cures, gives medicines.
Ja'van, that deceives, clay.
Ja'zer, assistance, he that helps.
Je'bus, treads under foot, contemns.
Jeb'usites, inhabitants of Jebus.
Jeconi'ah, preparation or steadfastness of the Lord.
Jeddi'el, the knowledge or joy of God.
Jedidah, *Jed-dy'-dah*, well beloved, amiable.
Jedidiah, *Jed-e-dy'-ah*, beloved of the Lord.
Jeduthun, *Jed-ew'-thun*, or *Jed'-ew-thun*, his law, who gives praise.
Jegar-sahadutha, *Je'-gar-say-ha-dew'-tha*, the heap of witnessing.
Jehoahaz, *Je-ho-ay'-haz*, the prize or possession of the Lord.
Jeho'ash, the fire or victim of the Lord.
Jehoiachin, *Je-hoy'-a-kin*, preparation or strength of the Lord.
Jehoiada, *Je-hoy'-a-dah*, knowledge of the Lord.
Jehoiakim, *Je-hoy'-a-kim*, the resurrection of the Lord.
Jehon'adab. See Jonadab.
Jeho'ram, exaltation, rejected of the Lord.
Jehosh'aphat, God judges.
Jeho'vah, the incommunicable name of God, self-existing.
Jehovah-jireh, *Je-ho'-vah-jy'-rey*, the Lord will see or provide, will be manifested.
Jeho'vah-nis'si, the Lord my banner.
Jehovah-shalom, *Je-ho'-vah-shay'-lom*, or *shal'-lom*, the Lord send peace.
Jeho'vah-sham'mah, the Lord is there.
Jeho'vah-tsid'kenu, the Lord our righteousness.
Jehu, *Je'-hew*, he that is, or exists.
Jehudijah, *Je-hew'-di-jah*, praise of the Lord.
Jemi'ma, handsome as the day.
Jephthah, *Jef'-thah*, he that opens.
Jephunneh, *Je-fun'-neh*, he that beholds.
Je'rah, the moon, to scent or smell.
Jerahmeel, *Je-ram'-me-el*, mercy or love of God.
Jeremi'ah, grandeur of the Lord.
Jericho, *Jer'-re-ko*, his moon, sweet smell.
Jer'imoth, eminences, he that fears or rejects death.
Jerobo'am, fighting against, increasing the people.
Jerubbaal, *Jer-ub-bay'-al*, he that revenges the idol, let Baal defend his cause.
Jerubbesheth, *Je-rub'-be-sheth*, let the idol of confusion defend itself.
Jeru'salem, the vision or possession of peace.
Jeru'sha, he that possesses the inheritance, exiled.
Jeshimon, *Jesh'-e-mon*, solitude, desolation.
Jeshua, *Jesh'-u-a*, a Saviour.
Jeshurun, *Jesh-ew'-run*, upright.
Jes'se, to be, my present.
Jesui, *Jes'-u-i*, who is equal, flat country.
Jesuites, *Jes'-u-ites*, the posterity of Jesui.
Je'sus, the holy name Jesus, Saviour, who saveth his people from their sins.

Je'ther, he that excels, remains, searches.
Jeth'ro, his excellence or posterity.
Je'tur, he that keeps, succession, mountainous.
Je'ush, devoured, gnawed by the moth.
Jew, Jews, so called from Judah.
Jew'ess, Jew'ish, Jew'ry.
Jez'ebel, island of the habitation, woe to the habitation, isle of the dunghill.
Jezrahiah, *Jez-ra-hy'-ah*, the Lord is the east, the Lord arises.
Jezreel, *Jez'-re-el*, or *Jez-ree'-el*, seed of God, dropping of the friendship of God.
Jezreelite, *Jez'-re-el-ite*, or *Jez-ree'-el-ite*, an inhabitant of Jezreel.
Jidlaph, *Jid'-laf*, he that distils, hands joined.
Jo'ab, paternity, having a father, voluntary.
Jo'ah, who has a brother, brother of the Lord.
Joan'na, the grace or mercy of the Lord.
Jo'ash, who despairs, burns, is on fire.
Job, he that weeps, cries, or speaks out of a hollow place.
Jochebed, *Jok'-ke-bed*, glorious, honorable, a person of merit, the glory of the Lord.
Jo'el, that wills, commands, or swears.
Joezer, *Jo-ee'-zer*, he that aids.
Jo'ha, who enlivens and gives life.
Joha'nan, who is liberal and grants favor.
John, the gift or mercy of the Lord.
Jok'shan, hard, difficult, scandalous.
Jok'tan, small, disgust, weariness, dispute.
Jon'adab, who acts in good earnest.
Jo'nah, or Jo'nas, a dove, he that oppresses.
Jon'athan, given to God.
Jop'pa, beauty, comeliness.
Jo'ram. to cast, elevated.
Jor'dan, the river of judgment, that rejects judgment, descent.
Jo'rim, he that exalts the Lord.
Jo'se, raised, who exists, or pardons, Saviour.
Joseph, *Jo'-sef*, increase, addition.
Joses, *Jo'-sez*. See Jose.
Josh'ua, the Lord, the Saviour.
Josi'ah, the fire of the Lord.
Jo'tham, perfection of the Lord.
Jubal, *Jew'-bal*, he that runs, he that produces, a trumpet.
Jubilee, *Jew'-be-lee*, a feast of the Jews, every fiftieth year; in Hebrew, *Jobel*, a ram's horn, or a trumpet by which the jubilee year was proclaimed.
Ju'dah, the praise of the Lord.
Ju'das, *the same as* Judah.
Judea, *Jew-dee'-ah*, country.
Ju'lia, downy.
Ju'lius, *the same as* Julia.
Ju'nia, from *Juno*, or from *juventus*, youth.
Jupiter, *Jew'-pe-ter*, as if it were *juvans pater*, the father that helpeth.
Jus'tus, upright.

Kabzeel, *Kab'-ze-el*, the congregation of God.
Ka'desh, holiness.
Kadesh-barnea, *Kay'-desh-bar'-ne-a*, or *bar-nee'-ah*, holiness of an inconstant son, of the corn, of purity.
Kad'miel, God of rising.
Ke'da, blackness, sorrow.
Kedemah, *Ked'-de-mah*, Oriental.
Kedemoth, *Ked'-de-moth*, old age, Orientals.
Keilah, *Ky'-lah*, she that divides or cuts.
Kemuel, *Kem'-u-el*, God is risen.
Ke'naz, this nest, lamentation, possession.
Ke'nites, possession, lamentation, nest.
Keren-happuch, *Kee'-ren-hap'-puk*, the horn or child of beauty.
Kerioth, *Ker'-re-oth*, the cities, the callings.
Keturah, *Ke-tew'-rah*, he that burns, or makes the incense to fume, odoriferous.
Keziah, *Ke-zy'-ah*, superficies, angles, cassia.
Ke'ziz, end, extremity.
Kibroth-hattaavah, *Kib'-roth-hat-tay'-a-vah*, the graves of lust.
Kid'ron, obscurity, obscure.
Kir, a city, a wall, a meeting.

Kir-haraseth, *Kir-har'-ra-seth,* the city of the sun.
Kiriathaim, *Kir'-e-ath-ay'-im,* the two cities, the callings.
Kir'jath, city, vocation, lesson, meeting.
Kir'jath-ar'ba, the city of four.
Kir'jath-a'rim, city of cities, the city of those that watch.
Kir'jath-ba'al, the city of Baal, of those that command, of those that possess.
Kirjath-jearim, *Kir'-jath-je'-a-rim,* the city of woods.
Kir'jath-san'nah, the city of the bush, of enmity.
Kirjath-sepher, *Kir'-jath-see'-fer,* the city of letters, the book.
Kish, hard, difficult, straw.
Kish'ron, making sweet, perfuming.
Kit'tim, they that bruise, gold, coloring.
Ko'hath, congregation, obedience, to make blunt.
Kohathites, *Ko'-hath-ites,* the posterity of Kohath.
Ko'rah, bald, frozen.

La'ban, white, shining, gentle.
Lachish, *Lay'-kish,* she walks, who exists of himself.
La'el, to God, to the almighty.
Lah'mi, my bread, my war.
La'ish, a lion.
La'mech, poor, made low, who is struck.
Laodicea, *Lay-o-de-see'-a,* just people.
Laodiceans, *Lay-o-dee-see'-ans,* inhabitants of Laodicea.
Lapidoth, *Lap'-pe-doth,* enlightened, lamps.
Lazarus, *Laz'-za-rus,* the help of God.
Le'ah, weary, tired.
Leb'anon, white, incense.
Lebbeus, *Leb-bee'-us,* a man of heart.
Lehabim, *Le'-ha-bim,* or *Le-hay'-bim,* flame, the points of a sword.
Le'hi, jawbone.
Lem'uel, God with them.
Le'vi, who is held and associated.
Le'vites, the posterity of Levi.
Lib'nah, Lib'ni, white, whiteness.
Libya, *Lib'-e-a,* in Hebrew, Lubin, the heart of the sea.
Libyans, *Lib'-e-ans,* the people of Libya.
Li'nus, nets.
Lo-am'mi, not my people.
Lo'is, better.
Lo-ruhamah, *Lo-ru-hay'-mah,* not having obtained mercy, not pitied.
Lot, wrapped up, myrrh, rosin.
Lu'cas, luminous.
Lucifer, *Lu'-se-fer,* bringing light.
Lucius, *Lu'-she-us.* See Lucas.
Lud, maturity, generation.
Luke. See Lucas.
Luz, separation, departure.
Lycaonia, *Ly-ka-o'-ne-a,* she-wolf.
Lyd'da, the name of a city.
Lysa'nias, that drives away sorrow.
Lys'tra, that dissolves or disperses.

Maachah, *May'-a-kah,* to squeeze.
Maaseiah, *Ma-a-sy'-ah,* the work of the Lord.
Macedonia, *Mas-se-do'-ne-a,* adoration, prostration.
Machir, *May'-kir,* he that sells or knows.
Machpelah, *Mak-pee'-lah,* double.
Magdala, *Mag'-da-lah,* tower, greatness.
Magdalene, *Mag-da-le'-ne,* tower, grand, elevated.
Ma'gog, roof, that dissolves.
Magor-missabib, *May'-gor-mis'-sa-bib,* fear, round about.
Mahalaleel, *Ma-ha-la-lee'-el,* he that praises God.
Mahalath, *Ma-hay'-lath,* melodious song, infirmity.
Mahanaim, *Ma-ha-nay'-im,* the two fields or armies.
Maher-shalal-hash-baz, *May'-er-shal'-al-hash'-baz,* making speed to the spoil.
Mah'lah, *the same as* Mahalath.
Mah'lon, song, infirmity.
Makkedah, *Mak'-ke-dah,* adoration, prostration.
Malcham, *Mal'-kam,* their king.
Malchi-shua, *Mal'-ke-shew'-ah,* my king is a saviour.
Malchus, *Mal'-kus,* king or kingdom.

Mam'mon, riches.
Mam're, rebellious, bitter, that changes.
Manaen, *Man'-a-en*, or *Ma-nay'-en*, a comforter, he that conducts them.
Manas'seh, forgetfulness, he that is forgotten.
Maned, *May'-ned*, a species of money.
Manoah, *Ma-no'-ah*, rest, a present.
Ma'on, house, crime.
Ma'ra, bitterness.
Ma'rah, *the same as* Mara.
Mar'cus, polite, shining.
Mark, *the same as* Marcus.
Mars'-hill', the place where the judges of Athens held their supreme council.
Mar'tha, who becomes bitter.
Ma'ry, exalted, bitterness of the sea, mistress of the sea.
Masrekah, *Mas'-re-kah*, whistling, hissing.
Mas'sah, temptation.
Mat'ri, rain, prison.
Mat'tan, the reins, the death of them.
Mattathias, *Mat-ta-thy'-as*, the gift of the Lord.
Mat'that, gift, he that gives.
Matth'ew, given a reward.
Matthias, *Ma-thy'-as*. See Mattathias.
Maz'zaroth, the twelve signs.
Me'dad, he that measures, the water of love.
Me'dan, judgment, process, measure, covering.
Medes, *Mee'ds*, people of Media.
Media, *Mee'-de-a*, measure, covering, abundance.
Megiddo, *Me-gid'-do*, that declares, his precious fruit.
Megiddon, *Me-gid'-don*, *the same as* Megiddo.
Mehetabel, *Me-het'-ta-ble*, how good is God!
Mehujael, *Me-hu-jay'-el*, who proclaims God, God that blots out.
Melchi, *Mel'-ky*, my king, my counsel.
Melchizedek, *Mel-kiz'-ze-dek*, king of righteousness.
Melita, *Me-ly'-ta* or *Me-lee'-ta*, affording honey.
Memphis, *Mem'-fis*, by the mouth.
Memucan, *Me-mew'-kan*, impoverished, to prepare, certain, true.
Menahem, *Men'-na-hem*, comforter, who conducts them.
Mene, *Mee'ne*, who reckons, who is counted.
Mephibosheth, *Me-fib'-bo-sheth*, out of my mouth proceeds reproach.
Me'rab, he that fights, he that multiplies.
Merari, *Me-ray'-ry*, bitter, to provoke.
Mercu'rius, a false god; from the Latin word *mercari*, "to buy or sell," because he presided over merchandise; in Greek, *hermes*, "orator" or "interpreter."
Merib-baal, *Mer-ib'-ba-al*, or *Mer'-ib-bay'-al*, rebellion, he that resists Baal, and strives against the idol.
Meribah, *Mer'-re-bah*, dispute, quarrel.
Merodach, *Mer'-ro-dak*, bitter, contrition; in Syriac, the little lord.
Merodach-baladan, *Mer'-ro-dak-bal'-la-dan*, or *ba-lay'-dan*, who creates contrition, the son of death, of thy vapor.
Me'rom, eminences, elevations.
Me'roz, secret, leanness.
Meshach, *Mee'-shak*, that draws with force, that surrounds the waters.
Meshech, *Mee'-shek*, who is drawn by force, shut up, surrounded.
Meshelemiah, *Mesh-el-e-my'-ah*, peace, perfection, retribution of the Lord.
Mesopotamia, *Mes-o-po-tay'-me-a*, in Hebrew, *Aramnaharaim*, that is, "Syria of the two rivers." In Greek it also signifies "between two rivers."
Messiah, *Me-sy'-ah*, anointed.
Me'theg-am'mah, the bridle of bondage.
Methusael, *Me-thew'-sa-el*, who demands his death.
Methuselah, *Me-thew'-se-lah*, he has sent his death.
Mi'cah, poor, humble, who strikes, is there.

Micaiah, *Mi-kay'-e-ah*, who is like to God? the lowliness of God.
Michaiah, *My-kay'-e-ah*, Michael, *My'-ka-el, the same as* Micaiah.
Michal, *My'-kal*, who is it that has all? who is perfect?
Michmash, *Mik'-mash*, he that strikes, the poor taken away.
Midian, *Mid'-de-an*, judgment, measure, covering.
Midianites, *Mid'-de-an-ites*, people of Midian.
Mig'dol, a tower, greatness.
Mig'ron, fear, a barn, from the throat.
Mil'cah, queen.
Mil'com, their king.
Miletum, *My-lee'-tum*, red, scarlet.
Mil'lo, fulness, repletion.
Min'ni, disposed, reckoned.
Min'nith, counted, prepared.
Miriam, *Mir'-re-am*, exalted, bitterness of the sea, mistress of the sea.
Mis'gab, the high fort or rock.
Mishael, *Mish'-a-el*, asked for, lent, God takes away.
Misrephoth-maim, *Mis'-re-foth-ma'-im*, the burnings of the waters, furnaces where metals are melted.
Mitylene, *Mit-e-lee'-ne*, purity, press.
Mi'zar, little.
Miz'pah, a sentinel, speculation, that waits for.
Miz'peh, *the same as* Mizpah.
Mizraim, *Miz-ray'-im*, tribulation, in straits.
Mnason, *Nay'-son*, a diligent seeker, betrothing, an exhorter.
Mo'ab, of the father.
Moabites, *Mo'-ab-ites*, the descendants of Moab.
Moladah, *Mol'-a-dah*, or *Mo-lay'-dah*, birth, generation.
Molech, *Mo'-lek*, king.
Moloch, *Mo'-lok, the same as* Molech.
Mordecai, *Mor'-de-cay*, contrition, bitter, bruising; in Syriac, pure myrrh.
Mori'ah, bitterness or fear of the Lord.
Moscra, *Mo-see'-ra*, Moscroth, *Mo-see'-roth*, erudition, discipline, bond.
Mo'ses, taken out of the water.
Mu'shi, he that touches, withdraws himself.
My'ra, I flow, pour out, weep.
Mysia, *Mish'-e-a*, criminal, abominable.

Naaman, *Na-ay'-man*, beautiful, agreeable, that prepares himself to motion.
Naamathite, *Na-ay'-ma-thite*, of Naamath.
Naashon, *Na-ash'-on*, that foretells, serpent.
Na'bal, a fool, senseless.
Na'both, words, prophecies, fruits.
Na'dab, free and voluntary gift, prince.
Nagge, *Nag'-gèe*, brightness.
Naharai, *Na-har'-ra-i*, or *Na-ha-ray'-i*, my nostrils, hoarse, hot.
Nahash, *Nay'-hash*, snake, one that foretells, brass.
Na'hor, hoarse, hot, angry.
Nahshon, *Nay'-shon*. See Naashon.
Na'hum, comforter, penitent, their guide.
Na'in, beauty, pleasantness.
Naioth, *Nay'-e-oth*, beauties, habitations.
Naomi, *Na'-o-my*, beautiful, agreeable.
Naphish, *Nay'-fish*, the soul, he that refreshes himself, that respires; in Syriac, that multiplies.
Naphtali, *Naf'-ta-ly*, comparison, likeness, that fights.
Narcissus, *Nar-sis'-sus*, astonishment.
Na'than, who gives, or is given.
Nathanael, *Na-than'-yel*, the gift of God.
Nathan-melech, *Nay'-than-me'-lek*, gift of the king.
Na'um. See Nahum.
Nazarene, *Naz-a-ree'n*, kept, flower.
Nazareth, *Naz'-a-reth*, separated, sanctified.
Neapolis, *Ne-ap'-po-lis*, new city.
Nebaioth, *Ne-bay'-yoth*, prophecies, fruits.
Ne'bat, that beholds.
Ne'bo, that speaks, prophesies, or fructifies.
Nebuchadnezzar, *Neb-ew-kad-nez'-*

zar, tears and groans of judgment.
Nebuzar-adan, *Neb-ew-zar'-ra-dan*, fruits or prophecies of judgment, winnowed, spread.
Necho, *Nee'-ko*, lame, who was beaten.
Nehelamite, *Ne-hel'-a-myte*, dreamer, vale, brook.
Nehemiah, *Ne-he-my'-ah*, consolation, repentance, or rest of the Lord.
Nehiloth, *Ne-hee'-loth*, flute, hautboy, cornet.
Nehushta, *Ne-hush'-tah*, snake, soothsayer.
Nehush'tan, which is of brass or copper, a trifle of brass.
Ner, lamp, brightness, land new tilled.
Nereus, *Nee'-ree-us*. See Ner.
Neri, *Nee'-ry*, my light.
Neri'ah, light and lamp of the Lord.
Nethaneel, *Ne-than'-ne-el*. See Nathanael.
Nethania, *Neth-a-ny'-ah*, the gift of the Lord.
Nethinims, *Neth'-e-nims*, given, offered.
Nib'haz, that fructifies, to prophesy, to speak.
Nicanor, *Ny-kay'-nor*, a conqueror, victorious.
Nicodemus, *Nik-o-dee'-mus*, innocent blood; in Greek, the victory of the people.
Nicolaitans, *Nik-o-lay'-e-tans*, the followers of Nicolas.
Nicolas, *Nik'-o-las*, victor of the people.
Nicopolis, *Ny-kop'-po-lis*, the city of victory.
Niger, *Ny'-jer*, black.
Nim'rim, leopard, rebellion, change.
Nim'rod, rebellious, sleep of descent.
Nim'shi, rescued from danger, that touches.
Nineveh, *Nin'-ne-veh*, agreeable dwelling.
Ninevites, *Nin'-ne-vites*, people of Nineveh.
Ni'san, banner; in Syriac, a miracle.
Nis'roch, flight, standard, proof.
No, a stirring up, a forbidding.
Noadi'ah, witness of the Lord.
No'ah, repose, rest, consolation.
Nob, discourse, prophecy.
No'bah, that barks or yelps.
Nod, vagabond.
Noph, *Noff*, honey-comb, a sieve, that drops.
Nun, son, posterity, durable.
Nymphas, *Nim'-fas*, spouse, bridegroom.

Obadi'ah, servant of the Lord.
O'bal, inconvenience of old age, of the flux.
O'bed, a servant.
O'bed-e'dom, the servant of Edom, the Idumean, the laborer of the man.
O'bil, that weeps, deserves to be bewailed, ancient.
Oc'ran, disturber.
O'ded, to sustain, to lift up.
Og, a cake, bread baked in the ashes.
O'hel, tent, tabernacle, brightness.
Olympas, *O-lim'-pas*, heavenly.
O'mar, he that speaks, bitter.
Omega, *O-mee'-ga*, the last letter of the Greek alphabet.
Om'ri, a sheaf of corn, rebellion, bitter.
On, pain, force, iniquity.
O'nan, pain, strength, iniquity.
Onesimus, *O-nes'-se-mus*, profitable, useful.
Onesiphorus, *On-ne-sif'-fo-rus*, who brings profit.
Ophel, *O'-fel*, tower, obscurity.
Ophir, *O'-fir*, ashes.
Ophrah, *Off'-rah*, dust, fawn, lead.
O'reb, a raven, caution, evening.
Orion, *O-ry'-on*, the name of a constellation.
Or'nan, that rejoices, their bow or ark.
Or'pah, the neck, skull, nakedness of the mouth.
Oth'ni, my time, my hour.
Othniel, *Oth'-ne-el*, the hour of God.
O'zem, that fasts, their eagerness.
Ozias, *O-zy'-as*, strength from the Lord.

Paarai, *Pay'-a-ray*, or *Pay-a'-ry*, opening.
Padan-aram, *Pay'-dan-ay'-ram*, *Padan* of the field, and *Aram* Syria

Pagiel, *Pay'-je-el*, prevention or prayer of God.
Palestina, *Pal-es-ty'-na*, which is covered.
Pal'ti, deliverance, flight.
Pamphylia, *Pam-fil'-le-a*, a nation made up of every tribe.
Paphos, *Pay'-fos*, which boils, is very hot.
Pa'ran, beauty, glory, ornament.
Par'bar, a gate or building belonging to the temple.
Par'menas, that abides and is permanent.
Parosh, *Pay'-rosh*, a flea, fruit of the moth.
Parshandatha, *Par-shan'-da-tha*, revelation of corporeal impurities, of his trouble.
Parthians, *Par'-the-ans*, horsemen.
Paruah, *Pa-rew'-ah*, flourishing, that flies away.
Parva'im, supposed to be Peru or Ceylon.
Pash'ur, that extends the hole, whiteness.
Patara, *Pa-tay'-rah*, which is trodden under foot.
Pathros, *Path'-ros*, or *Pay'-thros*, mouthful of dew.
Pat'mos, mortal.
Patrobas, *Pat'-ro-bas*, paternal, that pursues the steps of his father.
Pau, *Pay'-ew*, that cries aloud, appears.
Paul, Paul'us, a worker. His former name was Saul, a sepulchre, a destroyer.
Pedahzur, *Ped-ha'-zur*, saviour, strong and powerful, stone of redemption.
Pedaiah, *Ped-ay'-e-ah*, redemption of the Lord.
Pe'kah, he that opens, or is at liberty.
Pekahiah, *Pek-a-hy'-ah*, it is the Lord that opens.
Pe'kod, noble, rulers.
Pelati'ah, let the Lord deliver.
Pe'leg, division.
Pelethites, *Pel'-eth-ites*, judges, destroyers.
Peniel, *Pe-ny'-el*, face or vision of God.
Penin'nah, precious stone, his face.
Penu'el. See Peniel.
Peor, *Pee'-or*, hold, opening.
Per'ga, very earthly.
Per'gamos, height, elevation.
Perizzites, *Per'-iz-zytes*, the name of a people who dwell in villages.
Per'sia, Per'sis, that cuts, nail, horseman.
Pe'ter, a rock, a stone.
Pethu'el, mouth or persuasion of God.
Phalee, *Fay'-lek*. See Peleg.
Phallu, *Fal'-lu*, admirable, hidden.
Phalti, *Fal'-ty*, deliverance, flight.
Phanuel, *Fa-new'-el*, face or vision of God.
Pharaoh, *Fay'-ro*, that disperses, that discovers.
Pharez, *Fay'-rez*, division, rupture.
Pharpar, *Far'-par*, that produces fruits, fall of the bull.
Phebe, *Fee'-be*, shining, pure.
Phenice, *Fe-ny'-se*, red, purple.
Phicol, *Fy'-kol*, the mouth of all, perfection.
Philadelphia, *Fil-a-del'-fe-a*, the love of a brother.
Philemon, *Fil-ee'-mon*, or *Fy-lee'-mon*, that is affectionate.
Philetus, *Fil-ee'-tus*, or *Fy-lee'-tus*, amiable, beloved.
Phil'ip, warlike, a lover of horses.
Philippi, *Fil-lip'-pi*, *the same as* Philip.
Philistia, *Fil-lis'-te-a*, or *Fy-lis'-te-a*, the country of the Philistines.
Philistines, *Fil-lis'-tines*, or *Fy-lis'-tins*, those that dwell in villages.
Philologus, *Fil-lol'-lo-gus*, lover of learning.
Phinehas, *Fin'-ne-has*, a bold countenance.
Phlegon, *Fle'-gon*, zealous, burning.
Phrygia, *Frij'-e-a*, dry, barren.
Phurah, *Few'-rah*, that bears fruit, that grows.
Phygellus, *Fy-jel'-lus*, fugitive.
Pi-be'seth, the mouth of despite.
Pi-hahiroth, *Py-ha-hi'-roth*, the mouth, the pass of Hiroth, the opening of liberty.
Pi'late, who is armed with a dart.
Pi'non, gem, that beholds.
Pirathon, *Pir'-a-thon*, his dissipa-

pation, deprivation; in Syriac, his vengeance.
Pis'gah, hill, eminence, fortress.
Pisidia, *Py-sid'-e-a*, pitch, pitchy.
Pi'son, changing, doubling, extended.
Pi'thom, their mouthful, bit, consummation.
Pi'thon, his mouth, his persuasion.
Pol'lux, a boxer.
Pontius, *Pon'-she-us*, marine, belonging to the sea.
Pon'tus, the sea.
Poratha, *Por'-a-tha*, fruitful.
Porcius, *Por'-she-us*.
Potiphar, *Pot'-te-far*, bull of Africa, fat bull.
Poti-pherah, *Pot-if'-fe-rah*, or *Pot-e fee'-rah*, that scatters or demolishes the fat.
Prisca, *Pris'-kah*, ancient.
Priscilla, *Pris-cil'-lah*, *the same as* Prisca.
Prochorus, *Prok'-o-rus*, he that presides over the choirs.
Publius, *Pub'-le-us*, common.
Pudens, *Pew'-dens*, shamefaced.
Pul, bean, destruction.
Pu'non, precious stone, that beholds.
Pur, lot.
Puteoli, *Pew-tee'-o-ly*, a city in Campania.
Putiel, *Pew'-te-el*, God is my fatness.

Quar'tus, the fourth.

Raamah, *Ray'-a-mah*, or *Ra-ay'-mah*, greatness, thunder, evil, bruising.
Raamses, *Ra-am'-ses*. See Rameses.
Rab'bah, powerful, contentious.
Rab'mag, who overthrows a multitude, chief of the magicians.
Rab'saris, grand master of the eunuchs.
Rab'shakeh, cup-bearer of the prince, chamberlain.
Rachab, *Ray'-kab*, proud, strong, enlarged.
Ra'chal, injurious, perfumer.
Rachel, *Ray'-tshel*, a sheep.
Ragau, *Ray'-gaw*, a friend, a neighbor.
Raguel, *Rag-ew'-el*, shepherd or friend of God.
Ra'hab, proud, strong, quarrelsome.
Ra'hab, large, extended, public place.
Rak'kath, empty, spittle.
Rak'kon, vain, mountain of lamentations.
Ram, elevated, who rejects.
Ramah, *Ray'-mah*, *the same as* Ram.
Ramath, *Ray'-math*, raised. lofty.
Ramathaim-zophim, *Ray-math-ay'-im-zo'-fim*, *the same as* Ramah.
Ra'math-le'hi, elevation of the jawbone.
Rameses, *Ram'-e-ses*, thunder, he that destroys evil.
Ramiah, *Ram-i'-ah*, exaltation of the Lord.
Ra'moth, high places.
Rapha, *Ray'-fa*, relaxation, physic.
Raphael, *Ray-fay'-el*. See Rephael.
Raphu, *Ray'-few*, cured, comforted.
Re'ba, the fourth, a square, that stoops.
Rebek'ah, fat, quarrel appeased.
Rechab, *Re'-kab*, square, chariot, rider.
Rechabites, *Re'-kab-ites*, the posterity of Rechab.
Regem, *Re'-jem*, that stones, purple.
Regem-melech, *Re-jem'-me-lek*, he that stones the king, the purple of the king.
Rehabi'ah, breadth, place of the Lord.
Re'hob, breadth, extent.
Rehobo'am, who sets the people at liberty, space of the people.
Reho'both, spaces, places.
Re'hum, compassionate, friendly.
Re'i, my shepherd, companion, my evil.
Remali'ah, the exaltation of the Lord.
Rem'mon, greatness, a pomegranate-tree.
Remphan, *Rem'-fan*, the name of an idol, which some think to be Saturn.
Rephael, *Re'-fa-el*, the medicine of God.
Rephaim, Rephaims, *Re-fay'-im*, giant, physician, relaxed.
Rephidim, *Ref'-e-dim*, beds, places of rest.

Resin, *Ree'-sen*, a bridle or bit.
Reu, *Ree'-ew*, his friend, his shepherd.
Reuben, *Rew'-ben*, who sees the son, vision of the son.
Reu'benites, the posterity of Reuben.
Reuel, *Re-yew'-el*, shepherd or friend of God.
Reumah, *Re-yew'-mah*, lofty, sublime.
Rezeph, *Ree'-zeff*, a pavement, burning coal.
Re'zin, voluntary, runner.
Re'zon, lean, secret, prince.
Rhegium, *Ree'-je-um*, rupture, fracture.
Rhesa, *Ree'-sah*, will, course.
Rhoda, *Ro'-dah*, a rose.
Rhodes, *Ro'-des, the same as* Rhoda.
Rib'lah, quarrel that increases or spreads.
Rim'mon, exalted, pomegranate.
Riphath, *Ry'-fath*, remedy, release.
Ris'sah, watering, distillation, dew.
Riz'pah, bed, extension, coal.
Rogel, *Ro'-jel*, a foot; in Syriac, custom.
Romamti-ezer, *Ro'-mam-te-ee'-zer*, exultation of help.
Ro'man, strong, powerful.
Rome, strength, power.
Rosh, the head, the beginning.
Ru'fus, red.
Ruhamah, *Ru-hay'-mah*, having obtained mercy.
Ru'mah, exalted, rejected.
Ruth, filled, satisfied.

Sabe'ans, captivity, conversion, old age.
Sabtecha, *Sab'-te-kah*, that surrounds.
Sa'doc, just, justified.
Sa'lah, mission, dart; according to the Syriac, that spoils.
Salamis, *Sal'-la-mis*, shaken, tossed, beaten.
Salathiel, *Sal-ay'-the-el*, I have asked of God.
Sa'lem, complete, peace.
Sa'lim. See Shalim.
Sal'mon, peaceable, perfect, that rewards.
Salmone, *Sal-mo'-ne*, peaceable.
Salome, *Sa-lo'-me*. See Salmon.
Samaria, *Sa-may'-re-a*, his guard, prison, or diamond; in Hebrew, *Shomeron*.
Samar'itans, people of Samaria.
Sam'lah, raiment, his left hand, his name.
Sa'mos, full of gravel.
Samothracia, *Sam-o-thray'-she-a*, an island, so called because it was peopled by Samians and Thracians.
Sam'son, his sun; according to the Syriac, his service, here the second time.
Sam'uel, heard or asked of God.
Sanbal'lat, bush or enemy in secret.
Saph, *Saff*, rushes, end, threshold.
Saphir, *Saf'-fir*, or *Say'-fir*, a city.
Sapphira, *Saf-fy'-rah*, that tells, that writes books.
Sa'rah, lady princess of the multitude.
Sarai, *Say'-ray*, my lady, my princess.
Sar'dis, prince or song of joy, what remains; in Syriac, a pot or kettle.
Sarep'ta, a goldsmith's shop, where metals used to be melted and tried.
Sar'gon, who takes away protection, who takes away the garden; according to the Syriac, net, snares.
Sa'ron. See Sharon.
Sarsechim, *Sar-see'-kim*, master of the wardrobe, of the perfumes.
Saruch, *Say'-ruk*, branch, layer, twining.
Sa'tan, contrary, adversary, an accuser.
Saul, demanded, sepulchre, destroyer.
Sceva, *See'-vah*, disposed, prepared.
Scythian, *Sith'-e-an*, tanner, leather-dresser.
Se'ba, drunkard, that surrounds; according to the Syriac, old man.
Se'bat, twig, sceptre, tribe.
Secun'dus, the second.
Se'gub, fortified, raised.
Seir, *See'-er*, hairy, demon, tempest, barley.
Se'lah, a rock.
Seleucia, *Se-lew'-she-a*, beaten by waves, runs as a river.

Semei, *Sem'-me-i*, or *Se-mee'-i*, hearing, obeying.
Se'neh, bush.
Se'nir, a sleeping candle, a changing.
Sennacherib, *Sen-nak'-ker-ib*, bush of the destruction of the sword, of drought.
Sephar, *See'-far*, a book, scribe; in Syriac, a haven.
Sepharad, *See-fay'-rad*, a book, descending, ruling.
Sepharvaim, *Sef-ar-vay'-im*, two books, two scribes.
Se'rah, lady of scent, song, the morning.
Seraiah, *Se-ra-i'-ah*, or *Se-ray'-yah*, prince of the Lord.
Sergius, *Ser'-je-us*, a net.
Se'rug. See Saruch.
Seth, put, who puts.
Shaalbim, *Shay-alb'-im*, that beholds the hearts.
Shaaraim, *Shay-a-ray'-im*, gates, valuation, hairs, barley, tempests, demons.
Shaashgaz, *Shay-ash'-gaz*, he that presses the fleece.
Shadrach, *Shay'-drak*, tender nipple, tender field.
Sha'lim, fox, fist, path.
Shalisha, *Shal'-e-shah*, three, the third, prince.
Shal'lecheth, a casting out.
Shal'lum, perfect, peaceable.
Shal'man, peaceable, perfect, that rewards.
Shalmanezer, *Shal-ma-nee'-zer*, peace. tied, perfection and retribution.
Sham'gar, named a stranger, he is here a stranger, surprise of the stranger.
Sham'huth, desolation, astonishment.
Sha'mir, prison, bush, lees.
Sham'mah, loss, desolation, astonishment.
Shammuah, *Sham'-mew-ah*, that is heard or obeyed.
Shaphan, *Shay'-fan*, a rabbit, wild rat, their lip.
Shaphat, *Shay'-fat*, a judge.
Sharai, *Shar'-a-i*, or *Sha-ray'-i*, my lord, my song.
Sharezer, *Shar-ee'-zer*, overseer of the treasury.
Sha'ron, his plain, field, song.
Sha'shak, a bag of linen, the sixth bag.
Sha'veh, the plain that makes equality.
Shealtiel, *She-al'-te-el*, I have asked of God.
Sheariah, *She-a-ry'-ah*, gate or tempest of the Lord.
She'ar-ja'shub, the remnant shall return.
She'ba, compassing about, repose, old age.
Shebaniah, *Sheb-a-ny'-ah*, the Lord that converts, that recalls from captivity, that understands.
Sheb'na, who rests himself, who is now captive.
Shechem, *Shee'-kem*, portion, the back, shoulders.
Shedeur, *Shee'-de-ur*, or *Shed'-e-ur*, field, destroyer of fire.
She'lah, that breaks, that undresses.
Shelemiah, *Shel-le-my'-ah*, God is my perfection, my happiness.
Sheleph, *Shee'-lef*. who draws out.
Shel'omith, my happiness, my recompense.
Shelumiel, *Shel-ew-my'-el*, happiness, retribution of God.
Shem, name, renown, he that places.
Shemaiah, *Shem-a-i'-ah*, or *Shem-ay'-yah*, that obeys the Lord.
Shemariah, *Shem-a-ry'-ah*, God is my guard. diamond.
Shemeber, *Shem'-me-ber*, name of force, fame of the strong.
Shemer, *Shee'-mer*, guardian, thorn.
Shemida, *She-my'-da*, name of knowledge, that puts knowledge, the science of the heavens.
Sheminith, *Shem'-me-nith*, the eighth.
Shemiramoth, *She-mir'-ra-moth*, the height of the heavens, the elevation of the name.
Shen, tooth, change, he that sleeps.
Shenir, *Shee'-nir*, lantern, light that sleeps, he that shows.
Shephatiah, *Shef-a-ty'-ah*, the Lord that judges.
Sheshach, *Shee'-shak*, bag of flax, the sixth bag.

Sheshbazzar, *Shesh-baz'-zar*, joy in tribulation, or of vintage.
Sheth. See Seth.
Shether-boznai, *Shee'-ther-boz'-nai*, that makes to rot and corrupt.
She'va, vanity, elevation, fame, tumult.
Shibboleth, *Shib'-bo-leth*, burden, ear of corn.
Shicron, *Shy'-kron*, drunkenness, his wages.
Shiggaion, *Shig-gay'-yon*, a song of trouble.
Shigionoth, *Shig-gy'-on-oth*, mournful music.
Shiloah, *Shy-lo'-ah*. See Siloah.
Shi'loh, sent, the apostle.
Shi'loh, peace, abundance.
Shilonite, *Shy'-lo-nyte*, of the city of Shiloh.
Shimeah, *Shim'-me-ah*, that hears, that obeys.
Shimei, *Shim'-me-i*, that hears, name of the heap, my reputation.
Shimshai, *Shim'-shay*, my sun.
Shinar, *Shy'-nar*, the watching of him that sleeps, change of the city.
Shiphrah, *Shif'-rah*, handsome, trumpet, that does good.
Shi'shag, present of the bag, of the pot, of the thigh.
Shit'tim, that turns away, scourges, rods.
Sho'a, tyrants.
Sho'bab, returned, turned back.
Sho'bach, your bonds, your nets, his captivity; according to the Syriac, a dove-house.
Shochoh, *Sho'-koh*, defence, a bough.
Shoshan'nim, lilies of the testimony.
Shu'ah, pit, humiliation, meditation.
Shu'al, fox, hand, fist, traces, way.
Shu'hite, a descendant of Shuah.
Shu'lamite, peaceful, perfect, that recompenses.
Shu'namite, a native of Shunem.
Shu'nem, their change, their sleep.
Shur, wall, ox.
Shu'shan, lily, rose, joy.
Shu'thelah, plant, verdure, moist pot.
Sib'mah, conversion, captivity, old age, rest.
Sichem, *Sy'-kem*. See Shechem.
Si'don, hunting, fishing, venison.
Sigionoth, *Sig-gy'-o-noth*, according to variable tunes.
Si'hon, rooting out, conclusion.
Si'hor, black, trouble, early in the morn.
Si'las, three, the third.
Siloas, *Sil'-o-as*, or *Sy'-lo-as*, Siloam, *Sil'-o-am*, or *Sy-lo'-am*, sent, dart, branch.
Siloe, *Sil'-o-e*, or *Sy-lo'-e*, *the same as* Siloas.
Silva'nus, one who loves the woods.
Sim'eon, that hears or obeys.
Si'mon, that hears or obeys.
Sin, bush.
Sinai, *Sy'-nay*, or *Sy'-nay-i*, bush; according to the Syriac, enmity.
Si'nim, the south country.
Si'on, noise, tumult.
Si'rah, turning aside, rebellion.
Sirion, *Sir'-re-on*, a breastplate, deliverance.
Sisera, *Sis'-se-rah*, that sees a horse or swallow.
Si'van, bush, thorn.
Smyr'na, myrrh.
So, a measure for grain or dry matters.
So'coh, tents, tabernacles.
So'di, my secret
Sodom, *Sod'-dom*, their secret, their lime, their cement.
Sodomites, *Sod'-dom-ites*, inhabitants of Sodom.
Sol'omon, peaceable, perfect, one who recompenses.
Sopater, *So-pay'-ter*, who defends or saves his father.
So'rek, hissing, a color inclining to yellow.
Sosipater, *So-se-pay'-ter*. See Sopater.
Sosthenes, *Sos'-the-nes*, a strong and powerful saviour.
Spain, rare, precious.
Stachys, *Stay'-kis*, spike.
Stephanas, *Stef'-fa-nas*, a crown, crowned.
Ste'phen, *the same as* Stephanas.
Suc'coth, tents, tabernacles.
Suc'coth-be'noth, the tabernacles of young women.
Suk'kims, covered, shadowed.

Sur, that withdraws or departs.
Susan'na, a lily, a rose, joy.
Susi, *Su'-sy*, horse, swallow, moth.
Sychar, *Sy'-kar*, the name of a city.
Syene, *Sy-ee'-ne*, bush; according to the Syriac, enmity.
Syntyche, *Sin'-te-ke*, that speaks or discourses.
Syracuse, *Sir'-ra-kewse*, that draws violently.
Syria, *Sir'-re-a*, in Hebrew, *Aram*, sublime, deceiving.
Syriac, Syrian, *Sir'-re-ak*, *Sir'-re-an*, of Syria.
Syrians, *Sir'-re-ans*, inhabitants of Syria.
Syro-phenician, *Sy'-ro-fe-nish'-e-an*, purple, drawn to.

Taanach, *Tay'-a-nak*, or *Ta-ay'-nak*, who humbles or answers thee.
Tab'bath, good, goodness.
Tabeal, *Tay'-be-al*, or *Tab-ee'-al*, good God.
Tabeel, *Tay'-be-el*, or *Tab-ee'-el*, *the same as* Tabeal.
Taberah, *Tab'-e-rah*, or *Tab-ee'-rah*, burning.
Tabitha, *Tab'-e-tha*, in Syriac, clear-sighted; she is also called Dorcas, wild goat.
Ta'bor, choice; in Syriac, contrition.
Tabrimon, *Tab'-re-mon*, good pomegranate.
Tad'mor, palm-tree, change.
Tahapanes, *Ta-hap'-pa-nes*, secret temptation.
Tahpenes, *Tah'-pe-nes*, standard, flight.
Talitha-cumi, *Tal'-le-tha-kew'-my*, young woman arise.
Talmai, *Tal'-may*, my furrow, heap of waters.
Ta'mar, a palm, palm-tree.
Tam'muz, abstruse, concealed.
Tanhumeth, *Tan-hew'-meth*, or *Tan-hu'-meth*, consolation, repentance.
Taphath, *Tay'-fath*, little girl.
Tar'pelites, ravishers, wearied.
Tar'shish, contemplation of the marble.
Tar'sus, winged, feathered.
Tar'tak, chained, bound, shut up.
Tar'tan, that searches, the gift of the turtle.
Tatnai, *Tat'-nay*, that gives.
Te'bah, murder, a cook.
Te'beth, the Babylonish name of the tenth month of the Hebrews.
Te'kel, weight.
Tekoa, *Te-ko'-ah*, sound of the trumpet.
Tel'abid, a heap of new grain.
Tel-harsa, *Tel-har'-sah*, heap, suspension of the plough or of the head.
Te'lieth, goodness.
Tel-melah, *Tel'-me-lah*, or *Tel-mee'-lah*, heap of salt or of mariners.
Te'ma, admiration, perfection.
Te'man, the south, Africa.
Te'manite, an inhabitant of Teman.
Te'rah, to breathe, to scent, to blow.
Teraphim, *Ter'-a-fim*, an image, an idol.
Tertius, *Ter'-she-us*, the third.
Tertul'lus, a liar, an impostor.
Tetrarch, *Tet'-rark*, or *Tee'-trark*, governor of a fourth part of a kingdom.
Thaddeus, *Thad-dee'-us*, that praises.
Tha'hash, that makes haste, or keeps silence.
Tha'mah, that blots out or suppresses.
Tha'mar. See Tamar.
Tham'muz. See Tammuz.
The'bez, muddy, silk.
Thelasar, *The-lass'-ar*, that unbinds and grants the suspension or heap.
Theophilus, *The-of'-fe-lus*, a friend of God.
Thessalonica, *Thes-sa-lo-ny'-kah*, victory against the Thessalians.
Theudas, *Thew'-das*, a false teacher.
Thomas, *Tom'-mas*, a twin.
Thum'mim, truth, perfection.
Thyatira, *Thy-a-ty'-rah*, a sweet savor of labor, or sacrifice of contrition.
Tiberias, *Ti-bee'-re-as*, good vision.
Tiberius, *Ti-bee'-re-us*, son of Tiber.
Tib'ni, straw, undertaking.
Ti'dal, that breaks the yoke.
Tiglath-pileser, *Tig'-lath-pi-lee'-ser*,

that takes away captivity, miraculous.
Tik'vah, hope, a congregation.
Timeus, *Ti-mee'-us*, in Greek, perfect, honorable; in Hebrew, admirable.
Tim'nath, image, enumeration.
Timnath-heres, *Tim'-nath-hee'-res*, image of the dumb.
Ti'mon, honorable, worthy.
Timo'theus, honor of God, valued of God.
Tiphsah, *Tif'-sah*, passage, passover.
Tirhakah, *Tir'-hay-kah*, or *Tir'-ha-kah*, inquirer, law made dull.
Tirshatha, *Tir-shay'-tha*, that overturns the foundation; in Syriac, that beholds the time.
Tir'zah, benevolent, pleasant.
Tish'bite, that makes captives, that dwells.
Ti'tus, honorable.
To'ah, a weapon.
Tob, good, goodness.
Tob-adonijah, *Tob'-ad-o-ny'-jah*, my good God.
Tobi'ah, the Lord is good.
To'garmah, which is all bone, strong.
To'hu, that lives or declares.
Toi, *To'-i*, who wanders.
To'la, worm, scarlet.
To'lad, nativity.
Tophel, *To'-fel*, ruin, folly, insipid.
Tophet, *To'-fet*, a drum, betraying.
Tro'as, penetrated.
Trogyllium, *Tro-jil'-le-um*, a city in the isle of Samos.
Trophimus, *Trof'-fe-mus*, well educated.
Tryphena, *Try-fee'-nah*, delicate.
Trypho'sa, thrice shining.
Tu'bal, the earth, confusion.
Tu'bal-ca'in, worldly possession, jealous of confusion.
Tychicus, *Tik'-e-cus*, casual, happening.
Tyran'nus, a prince, one that reigns.
Tyre, Ty'rus, in Hebrew, *Sor*, or *Tzur*, strength.

Ucal, *Yew'-kal*, power, prevalency.
Ulai, *Yew'-la-i*, or *Yew-lay'*, strength.
Ulam, *Yew'-lam*, the porch, their strength.
Ul'la, elevation, holocaust, leaf.
Un'ni, poor, afflicted.
Uphaz, *Yew'-faz*, gold of Phasis or Pison.
Ur, fire, light.
Urba'nus, civil, courteous.
Uri, *Yew'-ri*, my light or fire.
Uriah, Urijah, *Yew-ry'-ah*, *Yew-ry'-jah*, the Lord is my light or fire.
Uri'el, God is my light or fire.
Urim and Thummim, *Yew'-rim* and *Thum'-mim*, lights and perfection.
Uz, counsel; in Syriac, to fix.
Uz'zah, strength, a goat.
Uzzen-sherah, *Uz'-zen-shee'-rah*, ear of the flesh or of the parent.
Uz'zi, my strength, my kid.
Uzzi'ah, the strength of the Lord.
Uzzi'el, the strength of God.
Uzzielites, *Uz-zy'-el-ites*, the posterity of Uzziel.

Vash'ni, the second.
Vash'ti, that drinks, thread.
Vophsi, *Vof'-si*, fragment, diminution.

Zaana'nim, movings.
Za'bad, a dowry.
Zab'di, portion, dowry.
Zaccheus, *Zak-kee'-us*, pure, justified.
Zachari'ah, memory of the Lord.
Za'dok, just, justified.
Za'ham, crime, impurity.
Zair, *Zay'-ir*, little, afflicted.
Zal'mon, his shade, obscurity.
Zalmo'nah, the shade, your image.
Zalmun'na, shadow, image.
Zamzum'mims, thinking, wickedness.
Zano'ah, forgetfulness, this rest.
Zaphnath-paaneah, *Zaf'-nath-pay-a-nee'-ah*, one that discovers hidden things; in the Egyptian tongue, a saviour of the world.
Za'rah, east, brightness.
Zarephath, *Zar'-re-fath*, ambush of the mouth.
Zare'tan, tribulation, perplexity.
Za'za, belonging to all; in Syriac, going back.
Zebadi'ah, portion of the Lord.
Ze'bah, victim, immolation.
Zeb'edee, abundant portion.
Zebo'im, deer, goats.
Ze'bul, a habitation.

Zeb'ulun, dwelling, habitation.
Zechari'ah. See Zachariah.
Ze'dad, his side, his hunting.
Zedeki'ah, the Lord is my justice.
Zeeb, *Zee'-eb*, wolf.
Ze'lek, the noise of him that licks or laps.
Zelophehad, *Ze-lo'-fe-ad*, the shade or tingling of fear.
Zelotes, *Ze'-lo-tes*, jealous, full of zeal.
Zel'zah, noontide.
Ze'nas, living.
Zephani'ah, the Lord is my secret, the mouth of the Lord.
Zephath, *Zee'-fath*, which beholds, attends.
Ze'pho, that sees and observes.
Zer, perplexity, tribulation, a rock.
Ze'rah. See Zarah.
Zeredah, *Zer'-e-dah*, or *Ze-ree'-dah*, ambush.
Ze'resh, misery, stranger.
Ze'ror, root, that straitens, a stone.
Zeru'ah, leprous, hornet.
Zerubbabel, *Ze-rub'-ba-bel*, banished, a stranger at Babylon, dispersion of confusion.
Zeruiah, *Zer-ew-i'-ah*, pain, tribulation.
Ze'than, their olive.
Ze'thar, he that examines or beholds.
Zi'ba, army, fight, strength, stag.
Zib'eon, iniquity that dwells, the seventh.
Zib'iah, deer, goat, honorable and fine.
Zichri, *Zic'-ri*, that remembers, a male.
Zid'dim, huntings; in Syriac, destructions.
Zi'don, hunting, fishing, venison.
Zido'nians, inhabitants of Zidon.
Zif, this, that; according to the Syriac, brightness.
Zik'lag, measure pressed down.
Zil'lah, shadow, which is roasted, the tingling of the ear.
Zil'pah, distillation, contempt of the mouth.
Zim'ran, song, singer, vine.
Zim'ri, my field, my vine, my branch.
Zin, buckler, coldness.
Zi'on, a monument, sepulchre, turret.
Zi'or, ship of him that watches, ship of the enemy.
Ziph, *Ziff*, this mouth, mouthful.
Zip'por, bird, crown; according to the Syriac, early in the morning, goat.
Zip'porah, beauty, trumpet.
Zith'ri, to hide, overturned.
Ziz, flower, a lock of hair; according to the Syriac, wing, feather.
Zi'za. See Zaza.
Zo'an, motion.
Zo'ar, little, small.
Zo'bar, an army, a swelling.
Zo'har, white, shining, dryness
Zohe'leth, that creeps or draws.
Zophar, *Zo'-far*, rising early, crown; in Syriac, sparrow, goat.
Zo'rah, leprosy, scab.
Zorobabel, *Zo-rob'-ba-bel*. See Zerubbabel.
Zuar, *Zew'-ar*, small.
Zuph, that observes, roof.
Zur, stone, plan, form.
Zuri'el, the rock or strength of God.
Zurishaddai, *Zew'-ry-shad'-da-i*, the Almighty is my rock, splendor, beauty.
Zu'zims, the posts of a door, splendor; in Syriac, departing, money; in Chaldee. strong.

THE END.